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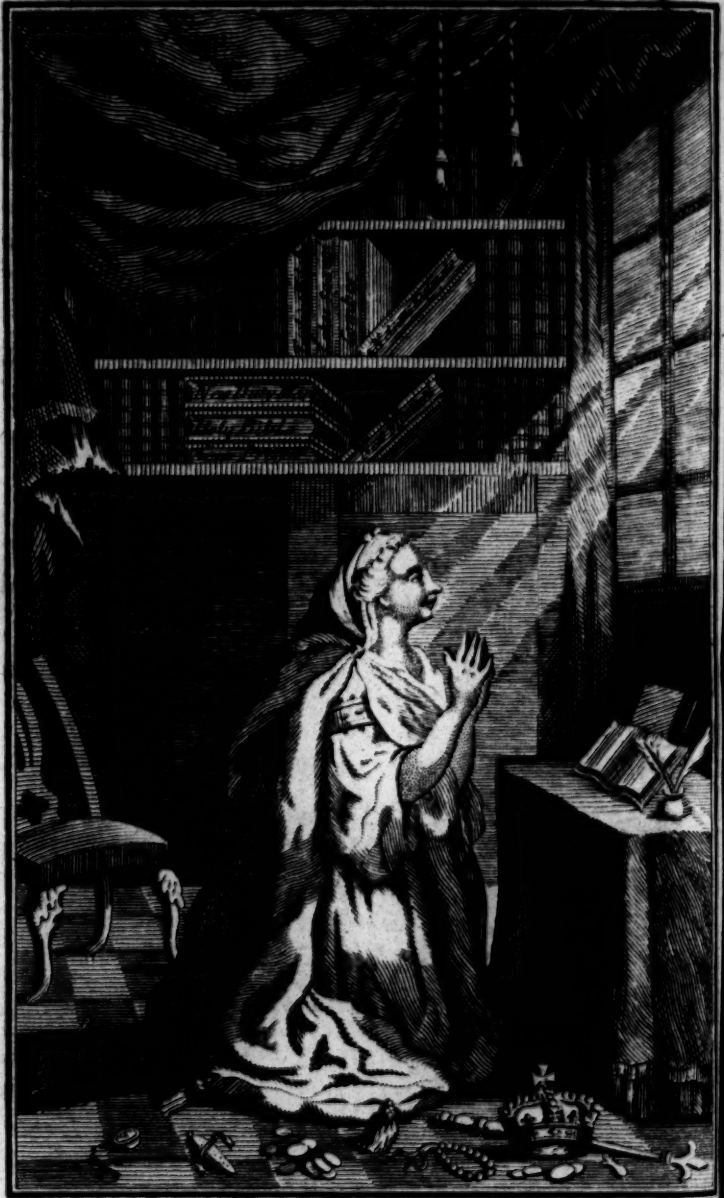
To all devout Christians.

BE pleased to observe, that the preference, which the truly pious and judicious have given to this *New Week's Preparation*, has lately tempted several *Booksellers* to reprint *Kemble's Old Week's Preparation*, with an *Engraved Title-Page*, and a new *Print* before it, so as to make that *Old Book* somewhat resemble this *New Week's Preparation* to the eye of the purchaser: and therefore the public are desired to be careful, that they have not that *Old Book* imposed upon them for the future, instead of this *New Week's Preparation*, which is published by the *King's Authority*, and is, by Assignment from the *Executors of the late Mr. Wicksteed*, printed ONLY for *John Hinton*, at the *King's Arms*, in *Pater-noster Row*, near *Warwick Lane*, LONDON.

 **BEWARE** also of a Book intitled, *The New Week's Preparation for the worthy receiving of the Lord's Supper, IMPROVED, &c.* (pretended to be printed at GLASGOW, LONDON, and several other places) which for some Time has been sold in and about MANCHESTER, and has been published, as it is presumed, with the same lucrative Views, as that above-mentioned.

820
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*Examine thy Self and Repent before thou presume to
Eat of that Bread and Drink of that Cup.*



*Engraved and Printed for J Hinton, according to
Act of Parliament.*



The NEW
Week's Preparation

For a Worthy receiving of the
Lord's Supper,

As
Recommended and Appointed
By the
CHURCH of ENGLAND;

Consisting of
MEDITATIONS and PRAYERS for the *Morning*
and *Evening* of every Day in the Week:

WITH
FORMS of Examination and Confession of Sins,
AND

A Companion at the Altar

Directing the Communicant in his Behaviour and
Devotions at the LORD'S TABLE;

ALSO
MEDITATIONS to enable us *to live well*
after receiving the

HOLY SACRAMENT.

To which are added
A Morning & Evening Prayer for the Closet or Family &c.
The Thirty-sixth Edition.

LONDON: Printed by Assignment from the
Executors of the late EDW. WICKSTEED.
for JN^o HINTON, in Paternoster Row near Warwick Lane.



GEORGE R.

GEORGE the Second, by the Grace of God, King of Great Britain, France, and Ireland, Defender of the Faith, &c. To all to whom these Presents shall come, Greeting: WHEREAS our Truith and Well-beloved Edward Wicksteed, of our City of London, Bookseller, hath humbly represented unto us, That he is now Printing a New Edition (with Improvements) of a Work, Entitled,

The New Week's Preparation for a Worthy Receiving of the LORD's SUPPER, as recommended and appointed by the Church of England, &c. In two Parts.

AND whereas the said Edward Wicksteed has informed us, that the said Work has been perfected with great Labour, Study, and Expence. He has therefore humbly prayed Us to grant to him the said Edward Wicksteed, Our Royal Privilege, Licence, and AUTHORITY, for the SOLE Printing, Publishing, and Vending the said Work, in as ample Manner and Form as has ever been done in Cases of the like Nature.

WE being graciously inclined to give all due Encouragement to Works that may be

Of Publick Use and Benefit,

and especially to those of this Kind, which so greatly tend to the Advancement of Religion, and the general Good and Benefit of Mankind, ARE pleased to condescend to his Request, and DO by these Presents (as far as may be agreeable to the Statute in that Case made and provided) give and grant to the said Edward Wicksteed, his Executors, Administrators, and Assigns, full Power, Licence, Privilege, and sole AUTHORITY, for the SOLE Printing, Publishing, and Vending the said Work, together with all and all manner of Amendments, Corrections, Alterations, and Additions of or to the same; and Our express Will and Pleasure is, and we do hereby strictly charge, command, and prohibit all and every Person and Persons whatsoever, within Our Dominions, that they, nor any or either of them, presume in any manner of wise to reprint, abridge, or extraet the same, or any Part or Parts thereof, either in the like, or in any other Form or Forms, Volume or Volumes whatsoever; OR to import, buy, vend, utter, or distribute, any Copies thereof, or of any Part or Parts thereof, that are or shall be printed or reprinted beyond the Seas, without the AUTHORITY, Consent, or Approbation of the said Edward Wicksteed, his Executors, Administrators, or Assigns, by Writing under his or their hands and Seals first had and obtained, as they and every of them offending herein will incur our Royal Indignation and Displeasure, and such other Pains and Penalties as by the Laws and Statutes of our Realms may be inflicted. WHEREOF the Commissioners and other Officers of our Customs, the Master, Wardens, and Company of Stationers of London, and all other Officers, Ministers, and others, whom it may concern, are to take Notice, that a strict Obedience be given to our Pleasure herein signified.

Given at our Court at St. James's, &c.

By his Majesty's Command,

HOLLES NEWCASTLE.



The Contents of this Book.

The Preface.

K eble's week's preparation exceeding faulty.	Page 1
A few instances of the <i>many lewd and scandalous expressions</i> in <i>Keble's week's preparation</i> .	ii
Such language fitter for a <i>sensual lover</i> than a worshipper of the <i>all pure, and all-knowing God</i> .	iii
Bishop <i>Stillingfleet's</i> testimony against that way of worship.	iii
The way of worship made use of in <i>Keble's week's preparation</i> has greatly contributed towards the <i>decay of christian piety</i> .	iii
Many <i>honest and well-meaning christians</i> have been thrown into <i>despair</i> by it.	iv
It has served to bring <i>Religion</i> into <i>ridicule and contempt</i> , and to <i>harden</i> the wicked and unthinking part of mankind against the <i>first efforts of reformation</i> .	iv
The <i>love of God</i> , as taught by <i>Keble's week's preparation</i> , very different from that taught us by <i>Christ himself</i> , and by <i>St. John</i> .	v
The <i>prayers and meditations</i> in this <i>New Week's Preparation</i> are such as can be warranted from the <i>word of God</i> itself.	vi
Bishop <i>Fleetwood's</i> testimony against the manner of worship made use of in <i>Keble's week's preparation</i> .	vi
An account of this work.	vi
The duty of frequent communicating.	vi
The obligations for <i>preparing ourselves</i> for the <i>Lord's supper</i> .	vii
The communion office must be carefully attended to.	viii
The usefulness of <i>actual preparation</i> .	ix
Dr. <i>Waterland's</i> commendation of the <i>Week's Preparation</i> .	ix
The warning on <i>Sunday</i> before the most holy sacrament.	x

The Week's Preparation.

E jaculations when we awake.	1
——— when we arise.	1

For Monday.

A meditation for the morning.	3
A prayer for the morning.	7
A meditation for the evening.	9
A prayer before examination.	12
Directions concerning examination.	12

A form of Examination, viz.

1 Of our duty towards God.	15
2 ——— our neighbour.	19
3 ——— towards one's self.	22
4 ——— if a child.	25
5 ——— if a parent.	26
6 ——— if a brother or sister.	27
7 ——— if a wife.	27
8 ——— if a husband.	28
9 ——— if a servant.	29
10 ——— if a master or mistress.	29
11 ——— if a magistrate.	30
A profession of godly sorrow for <i>Monday evening</i> .	32
Ejaculations.	35
A prayer of resignation to the will of God.	35
A prayer to conclude our devotions for every day.	36
Ejaculations at going to bed.	

For Tuesday.

A meditation for the morning.	
A prayer for the morning.	42
A meditation for the evening.	44
A prayer for the evening.	47

For Wednesday.

A meditation for the morning.	50
A confession of sins.	53
A prayer for God's mercy.	53
A meditation for the evening.	57
A prayer for the evening.	59

A

For

The Contents of this Book.

For Thursday.

A meditation for the morning.	61
A prayer for the morning.	64
A meditation for the evening.	66
A prayer for the evening.	68

For Friday.

A meditation for the morning.	70
A prayer for the morning.	74
A meditation for the evening.	77
A prayer for the evening.	81

For Saturday.

A meditation for the morning.	83
A prayer for the morning.	86
A meditation for the evening.	87
A prayer for the evening.	90

For Sunday.

A meditation for the morning.	91
A prayer for the morning.	95
Ejaculations when first come into church.	97
A prayer before or after the prayers of the church.	98
A prayer after sermon.	99
Directions before receiving.	101

The Companion for the Altar.

Ejaculations before you leave your Seat.	101
Ejaculations when you approach the Altar.	102
Directions concerning the <i>Offertory</i> .	102
A prayer at offering our alms.	105
Directions concerning the prayer for the church militant.	106
_____ the exhortation.	107
_____ the confession.	109
_____ the absolution.	110
_____ the humiliation.	113
_____ the consecration.	114
A prayer after consecration.	115
A prayer when the priest is receiv-	

ing the bread and wine.	117
A prayer before receiving.	117
A prayer just before receiving the bread.	119
Directions concerning the receiving the bread.	119
A prayer after the bread.	119
_____ before the cup.	120
Directions concerning the receiving the cup.	120
A prayer when you have received both kinds.	121
A thanksgiving when retired from the Lord's table.	122
A short prayer when the communion-service is ended.	126
Instructions how to live well after a worthy receiving the holy sacrament.	127
A prayer after you have returned home.	131
Directions for a christian behaviour in the afternoon on the day we receive the blessed sacrament of the Lord's supper.	133, 134

Daily Prayers.

A morning prayer.	—	—	135
An evening prayer.	—	—	139

Occasional Prayers.

A prayer during sickness.	142
A prayer on taking physic.	144
_____ when labouring under any grievous pains.	145
_____ to be used for a sick child.	146
_____ for a woman with child.	147
_____ for a person under affliction.	148
_____ for a person troubled in mind.	150
_____ for all states and conditions of men.	151
A general thanksgiving.	152

The Author to the Reader.

REASONS for publishing this BOOK.

THO' I may possibly incur the displeasure of those whose secular views may be frustrated or disappointed by the publication of this NEW Week's Preparation; yet I have the consolation of being fully assured, that this present undertaking will want no apology to those who have religion truly at heart, if they will, with a little attention, compare this performance with the Old Week's Preparation, formerly printed for SAMUEL KEBLE. Nor am I under any apprehension of being condemned for adding one more to the number of devotional books, already extant upon the subject of the holy sacrament of the Lord's Supper; because the tempers and talents of men are so different, that what does not affect one may possibly touch another; and, provided that substantial piety and devotion are improving, too many instruments cannot be employed for that purpose. I am also persuaded that the present Proprietors of KEBLE's Old Week's Preparation, cannot, as christians, be so destitute of principle and good-will to the public cause of the christian religion, as to endeavour, or even desire the continuance of a book which has already been found so injurious to christianity, and has brought so great and many scandals upon the reasonable service of almighty God, as it will appear that book has already done: and therefore it is certainly most unfit to be put into the hands of devout and well-meaning, but otherwise undiscerning christians. To demonstrate that these complaints are just and fairly grounded, I have transcribed a few passages from the editions of KEBLE's Week's Preparation; the one printed 1738, the other in the year 1742; and desire the impartial reader, after he has considered the tendency of those capturous and wanton expressions, to judge whether that book deserves to be blamed and set aside, or not.

[The pages before the lines refer to the small edition printed 1742, and the pages after the lines to the pompous Edition printed 1738.]

ii The AUTHOR to the READER.

Page.		Page
129	Art thou afraid of being too much enamoured with this	142
137	Jesus. O my Love, my Joy, my Jesus, my Lord, be thou present with me in the Sacrament, present more than by Inspiration, and make me present with thee, and that more than by Meditation — in a spiritual, real	152
67	and eternal Communion. O my Love, be thou nigh in my Mind, nigh in my Heart, and nigh to aid me, for I	47
117	languish thro' Love. O what shall I do, to have my Soul wholly possess'd with, and inebriated by thee, so to enjoy	129
142	the perpetual Embraces of thee! When shall I enjoy	
95	thee? O my Life take my Soul; my Joy draw my Heart	157
142	unto thee. When shall I fully please thee? I will not let thee go till thou hast blessed me, my Life, my Love,	105
67	my Desire, my Delight, O that I may faint in myself,	157
67, 114	and depend on thee. Satisfy me with thy Blood. He bowed down his Head to kiss me. He stretched forth	74
80	his Arm to embrace me. From his interior Love burst	74, 126
81	forth such exterior Signs and Demonstrations as were suf- ficient to mollify a Heart more frozen than Ice itself,	89
166	and more hard than any Marble. Such are thy Gifts, O	
96	sweet Saviour, such are the Works and Delights of thy	184
143	Love. O that I was so fasten'd unto thee that I might	106
142	never depart. Thou wert within me. Thou only pleas- est me, and thee only I desire, &c. &c. &c.	159
		158

These without dispute, are the wanton exercises of a warm imagination, and of a luscious fancy; where warmth of constitution, not reason, much less religion, has the chief and sovereign influence.

Undoubtedly writers of this cast, have shamefully suffered the softer Passions to mix too strongly with their Zeal for religion.†

† The following is the APOLOGY of no less an Author than Dr. Isaac Watts himself:

“ Let it be observed, that it was much the Fashion, even among some Divines of Eminence in former Years, to express the Fervors of devout Love to our Saviour in the Style of the Song of Solomon: And I must confess, that several of my Compsures in Verse, written in younger Life, were led by those Examples unwarily into this Track. But, if I may be permitted to speak the Sense of maturer Age, I can hardly think this the happiest Language in which Christians should discover their warm Sentiments of Religion, since the clearer and more spiritual Revelations of the New Testament.” To this Apology we may add, that in these our Meditations and Prayers are no visionary Scenes of wild Extravagance, no Affections of that Style, which spreads a glaring Confusion over the Understanding. Here are none of those incomprehensible Phrases which may amuse the Ear with sounding Vanity, and bold Reason in sovereign Contempt. In short, here are no secret Paintings after a mortal Love, in the Language of Devotion and Piety.

By what Means true Devotion is destroyed.

Here the true spirit of devotion, which is in its own nature a liberal and reasonable service, is made wholly to evaporate in unnatural heats, and extatic fervours, such as are a disgrace and reproach to the dignity of a rational nature. And instead of speaking the language of a serious, rational, unaffected piety, they abound wholly with rapturous flights of unhallowed love, and strains of mystical dissoluteness; or as an ingenious author terms it, spiritualized concupiscence, invented by the carnal and wanton appetites and wishes of the unmarried nuns and friars; and thence either by design, or by the delusion of the devil, or both, foisted into the devotions of the reformed church, under a pretence of purer flames of divine love and spiritual rapture; whereas they pollute the soul with lascivious images, warm it into irregular ferments, and fire it with a false passion; dissipating all due composure and recollection of mind, and laying open the heart to all the wild extravagancies of frantic enthusiasm: a manner of address much fitter for a dissolute lover, than for an acceptable worshiper of the all-pure and all-knowing God.

It was against this kind of devotion, that great light of the church of England, the learned and pious bishop STILLINGFLEET thus exclaimed. "Is it possible (said he) that any man can imagine, it is no dishonour to the christian religion to make the perfection of the devotion of it to consist in such strange unaccountable unions and raptures, which take away the use of all (modesty) reason, and common sense!"

Some causes of the decay of christian piety.

It is to such effusions as these we may ascribe, in a great measure, the decay of christian piety: Because, they tend to mislead mens minds from the true subject both of their duty and happiness, and bring them to acquiesce in their false and mistaken substitutes: they give great and signal Discouragement to the general practice of piety in the world, by exposing it to ridicule,

and the charge of affected singularity. On the one hand, they throw many honest and well-meaning, but weak minds into a despair of ever succeeding in the Business of religion; because, upon examination, they discover in themselves, little or no acquaintance with those tumultuous heats, and ungoverned sallies of passion, upon which so great a stress is laid by these pretenders to such glorious frenzies and heavenly follies: and on the other, they harden the dissolute and unthinking part of mankind into an obstinate reluctance towards the very first efforts of reformation, by confirming them in a prejudice, they are of themselves too willing to entertain against religion: that it is a rigorous impracticable service; a state of unnatural refinement, altogether incompatible with the common measures of human life. And

This is no more than what the above-mentioned bishop had before asserted against the Romish devotions. " This mystical, " divinity, says he, is not only unintelligible, but it leads persons into strange illusions of fancy; and this I take to be a very " great injury, not only to those melancholy souls, that are led " through this valley of shades and darkness; but even to the christian religion itself, as though the way of perfection taught by " it were a low, mean, contemptible thing, in comparison of " these mystical flights.

In what the love of GOD consists.

" It is true, we are commanded often to love God with all our " heart, but withal we are told, we must not fancy this love to " be a mere languishing passion; no, the love of Christians " towards God is no fond amorous affection, but a due apprehension and esteem of the divine excellencies, a hearty sense " of all his kindness to us, and a constant readiness of mind to do " his will. And thus the beloved son of God hath declared what " He means by the love he expects from his disciples: If ye love " me, (says Christ,) keep my commandments; and ye are " my friends if ye do whatsoever I command you. And if " (says St. John) any man say I love God, and hateth his " brother

The AUTHOR to the READER.

V

“ brother, he is a lyar; for he that loveth not his brother,
 “ whom he hath seen, how can he love God whom he
 “ hath not seen? No man hath seen God at any Time. If
 “ we love one another, God dwelleth in us, and his love
 “ is perfected in us. *Thus the beloved disciple, who under-*
 “ *stood the great mysteries of divine love, bath expressed them to*
 “ *us. And,*

“ *Here (you see) are no blind elevations of the will; no ex-*
 “ *tatic nor luscious expression; no, it is very plain that all such*
 “ *mystical notions, and luscious metaphors and expressions*
 “ *had another spring and a more impure fountain, than the*
 “ *christian doctrine.” For, as the said devout and judicious*
 “ *prelate adds, “ supposing that mystical way of perfection were*
 “ *possible, I could see no necessity at all of Christ’s coming into*
 “ *the world, nor of any influence his death, or suffering, or*
 “ *doctrine could have upon the bringing men to a state of Hap-*
 “ *pinefs.”*

For these reasons I thought it my duty, as a christian, to ex-
plode that fulsome and luscious method of the Old Week’s Pre-
paration, which has most scandalously put into the mouth of the
*devout reader such carnal expressions as are mentioned above * :*
and in their stead I have endeavoured to substitute such prayers

A 4

and

* “ The two great errors into which a mistaken devotion may be-
 tray us, are *enthusiasm* and *superstition*. There is not a more melancholy
 object than a man who has his head turned with *religious* enthusiasm. A
 person that is crazed, tho’ with *pride* or *malice*, is a sight very mortifying
 to human nature; but when the distemper arises from any indiscreet fer-
 vours of devotion, or too intense an application of the mind to its *mistaken*
duties, it deserves our compassion in a more particular manner. We may
 however learn this lesson from it, that since devotion itself (which one
 would be apt to think could not be too warm) may disorder the mind,
 unless its heats are tempered with caution and prudence, we should be
 particularly careful to keep our reason as cool as possible, and to guard
 ourselves in all parts of life against the influence of passion, imagination,
 and *constitution*.”

“ Devotion, when it does not lye under the check of reason, is very
 apt to degenerate into *enthusiasm*: when the mind finds herself very much
 enflamed

vi The AUTHOR to the READER.

and meditations, as may be warranted from the word of God: being thoroughly sensible how well grounded that complaint of the pious bishop FLEETWOOD is, “that the devotions of the ignorant are generally superstitious and gross, fixing themselves commonly on sensible objects; whereas in true religion all is intelligible and divine,—and God, who should be the only object of their devotion, hath hardly any share therein.”

Some account of this work.

As it has been my endeavour on the one hand not to flatter sinners; so on the other, I have been careful not to fill the minds of any with unnecessary fears, and scruples, with respect to a duty, which ought to be the practice of their whole lives; as if no body ought to go to this sacrament, but such as are as perfect as ever they can hope to be.

On the contrary; it is the judgment of the most orthodox divines, that (abstracting from particular circumstances) the receiving of the blessed sacrament, is the most divine and solemn act of our religion; and it ought to be the zealous endeavour of every true christian, by God's assistance, to prepare his soul with the most serious, and most devout dispositions he possibly can, to approach the holy altar: a man cannot too often commemorate our Lord and his passion, nor too often return devout thanks and praises for the same, nor too often repeat his resolutions of amendment, nor too often renew his solemn engagements, nor too often receive pardon of sins, and fresh succours of divine grace: and if coming to the Lord's table (prepared or unprepared) were a sure and infallible way to answer those good and great ends, there could then be no question, but that it would be both our wisdom and our duty

enslaved with her devotions, she is too much inclined to think they are not of her own kindling, but blown up with something divine within her. If she indulges this thought too far, and humours the growing passion, she at last flings herself into imaginary raptures and extasies; and when once she ancies herself under the Influence of a divine impulse, it is no wonder if she slight human ordinances, and refuses to comply with any established form of religion, as thinking herself directed by a much superior guide.” See Mr. ADDISON'S works,

The AUTHOR to the READER. vii

duty to communicate as often as opportunities should invite, and health permit. But it is certain, on the other hand, that bare communicating, is not the thing required, but communicating worthily. Here lies the main stress of all, not to urge frequency of communion so far as to render this holy sacrament hurtful, or fruitless to parties concern'd; neither yet to abate so far of the frequency, as to make a kind of dearth or famine of this so salutary and necessary food. For the clearer understanding of this matter, it may be necessary to take notice, that since it is allowed on all hands, that there can be no just bar to frequency of communion, but the want of preparation, which is only such a bar as men may themselves remove, if they please; it concerns them highly to take off the impediment as soon as possible, and not to trust to the vain hopes of alleviating one fault by committing another. The danger of misperforming any religious duty, is an argument for fear and caution, but no excuse for neglect: God insists upon the doing it, and the doing it well also. It was no sufficient plea for the slothful servant, under the Gospel, that he thought his master hard to please, and thereupon neglected his bounden duty: but on the contrary, the use he ought to have made of that consideration was, to have been so much the more wakeful and diligent in his master's service. Therefore in the case of the holy communion, it is to very little purpose to plead the strictness of the self-examination or preparation by way of excuse either for a total, or for a frequent, or for a long neglect of it. A man may say, that he comes not to the Lord's table, because he is not prepared, and so far he assigns a good reason; but if he should be further asked, why he is not prepared, when he may; then he can only make some trifling, insufficient excuse, or remain speechless.

But to return: I have spared no pains to render these meditations and prayers as generally useful, as can be expected in a book of this kind; yet, as the best performances have their imperfections, so this (to be sure) is not without some. However, I hope, there are none so material but what a Christian may over-look for the sake of that good which is intended by it. Again: that all these meditations and prayers are entirely new, is by no

viii The AUTHOR to the READER.

means pretended: no, there will be found amongst them several collected from other books; but then these being such only as have been allowed to be excellent in their kind, it may reasonably be expected that the whole will be the more acceptable on that account.

Upon a review, since the first publication of this Preparation, I have experienced that many communicants distract themselves with a multiplicity of private devotions, when in duty they should attend to the publick service of the church; and further prompted thereto by the advice of those whose peculiar charge is to inspect and promote the welfare of the christian worship, and for whose judgment the world upon many occasions have expressed the greatest esteem; I have interwove in this present edition so much of the communion as is sufficient to prevent that growing evil; in which I have followed the example of the bishop of Man, Mr. King, and several others; but with this difference, that I have not burthened the communicant with much of the Office—no more than that part of it in which communicants only are concerned; and which is really necessary for their assistance during the solemnity; whereas the bishop of Man, and some others, have taken in the whole of that office from one end to the other; which I can't approve of upon several accounts too tedious to be related in so short a preface, and which I rather chuse to conclude with the following quotation of the late pious, learned and orthodox Dr. Waterland, against the folly and danger of laying a fashionable stress upon an habitual preparation, and in favour of such WEEKLY Treatises of preparation before receiving the Lord's Supper.

The usefulness of *actual* preparation before receiving the LORD'S SUPPER.

*“ Our esteem or disesteem (of this holy sacrament) will best be
“ seen by our preparing or not preparing for it as we ought.—
“ There is something of a preparation of heart, mind and ways,
“ required for all religious offices, much more for this, which is
“ the flower and perfection of all.*

“ A

The AUTHOR to the READER. ix

“ *As to the length of time to be taking in preparing, there is no one certain rule to be given, which can suit all cases or circumstances: only, when a man has competently adjusted his accounts with God, (be it sooner or later) then he is fit to come, and not till then.*

“ *There is an habitual, and there is an actual preparation **
“ *The habitual preparation is a good life; and the farther we are advanced in it, the less need there is of any actual preparation besides: but, because men are too apt to flatter and deceive their own hearts, and to speak peace to themselves without sufficient ground for so doing; therefore some actual preparation, self-examination, &c. is generally necessary, even to those who may be habitually good, if it be only to give them a well-grounded assurance, that they really are so.*

“ *It were to be wished there were not many amongst us who have a deal to consider of before-hand; many offences to correct, many disorders to set right, much to do, and much to undo, before they presume to come to God's altar.*

“ *Fault has been sometimes found with these little treatises of Weekly Preparation: I think without reason. They are exceeding useful in their kind.—It may be happy for them who need none of these helps: but they that least need them, are not the men, generally, who most despise them. None of us, perhaps, are so perfect as not to want, at some seasons, some such hints for recollection or helps to devotion. It is well for common christians, that they are provided with useful manuals of that kind. They that are well disposed, will make use of them as often as they need them, and will at all times give God thanks and praises for them.*

* See the Directions on Page 134. 

The WARNING on SUNDAY *before the*
HOLY SACRAMENT.

DEarly beloved, on *Sunday* next I purpose, thro' God's assistance, to administer to all such as shall be religiously and devoutly disposed, the most comfortable *sacrament* of the *body and blood of Christ*, to be by them received *in remembrance* of his meritorious cross and passion, whereby *alone* we obtain remission of our sins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to almighty God our heavenly father, for that he hath given his son our Saviour *Jesus Christ*, not only to die for us, but also to be our spiritual food and sustenance in that holy sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof, and so to search and examine your own consciences (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly feast, in the marriage-garment required by God in holy scripture; and be received as worthy partakers of that holy table, &c.

The

The New Week's Preparation.

The Lord Jesus, the same night in which he was betrayed, took bread : and when he had given thanks, he brake *it*, and said, Take, eat ; this is my body, which is broken for you : this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood : this do ye, as oft as ye drink *it*, in remembrance of me : For as often as you eat this bread, and drink this cup, ye do shew the Lord's death till he come. 1 Cor. xi. 23, 24, 25, 26.

In the Morning, when you first awake, say :

A Rise, thou that sleepest ; arise, my dull and drowsy soul, and Christ will give thee light.

To thee, O Lord, do I lift up my eyes, my hands, my heart, from this *bed*, where my body hath taken its nightly repose, towards thy *Heaven*, where my soul expects her eternal rest.

My voice shalt thou hear betimes in the morning ; in the morning will I direct my prayer unto thee, and will look up.

When you rise.

*** I**N the name of Jesus Christ, who was crucified for our sins, and rose again for our justification, I arise from this place of bodily rest,

* From Bishop Cosin.

rest, to fulfil thy will, O my God: save me, therefore, by his cross and passion, bless, govern, and keep me this day, and for ever.

Amen.

I laid me down and slept, and rose up again, for the Lord hath sustained me. *Amen.*

When you are ready, look on your soul as still undressed, till you have said your prayers.

O Blessed Lord! who hast invited and commanded us to pray unto thee, let thy spirit help mine infirmities; and do thou so dispose my mind, and influence my heart in my preparation for a worthy receiving of thy most holy sacrament, that my prayers and praises may be acceptable in thy sight, thro' the mediation, and for the sake of Jesus Christ our Lord and Saviour. *Amen.*

O Almighty Lord God, mortify and kill all vices in me; and so strengthen me with thy grace, that by the innocency of my life, and the constancy of my faith, I may always glorify thy great and holy name. Grant me the true circumcision of the spirit; that, my heart and all my members being mortified from all worldly and carnal lusts, I may in all things obey thy blessed will. Enable me to love my enemies, and to do good to those that hate

hate me, and to pray for them that despitefully use me, and persecute me, in obedience to the command, and in imitation of the example of my great Lord and Master, Christ Jesus. *Amen.*

Here may be added (if time will permit) the Morning Prayer, on page 135 of this FIRST Part.

OUR father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. *Amen.*

 *So far may be used every Morning before the Meditation.*

The Meditation for Monday Morning.

Upon our Saviour's loving invitation to the communion of his body and blood.

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. 1 John ii. 1.

I. **C**OME now, O my soul, and let us retire from the pursuits of this vain deceitful world; and let us well consider the gracious and condescending invitations wherewith
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our

our blessed Lord and only Saviour has called us, in his holy gospel, to be partakers of his *Holy Table*. Why then this wavering, or coldness, O my soul! give ear to the eternal truth, who will remove all thy doubts and fears by the following *invitation*.

Come unto me all ye that labour and are heavy laden and I will refresh you. The bread that I will give, is my flesh; which I will give for the life of the world. Take, eat, this is my body, which is given for you; this do in remembrance of me. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. The words, which I spake unto you, they are spirit, and they are life. Matth. xi. 28. John vi. 51. 1 Cor. xi. 24. John vi. 56, 63.

2. Rise then, my soul, and take thy swiftest wings, fly to this great mystery. There we shall see the prince of peace sacrifice himself to reconcile us with the Father: there we shall see, O stupendous mercy! the Son of God with heavenly food entertaining the sons of men. Can we, O dear redeemer! believe the wonders of this mystery, and not be ravished with admiration of thy great goodness? can we acknowledge thy perfect veracity, and not believe this wonder of thy love? let us not then
refuse

refuse to believe our God, because his mercies transcend our capacities. None but infinite wisdom could ever have invented so strange and high, and prodigious a mystery. None but an inconceivable infinite goodness would ever have imparted so dear, and tender, and rich a blessing.

3. When the impiety of men was at the height, and their treacherous heads plotting to betray thee; then did thy wisdom mercifully consult to overcome our malice with thy bounty. Immediately thou contrivedst an admirable way to invite all the world to a feast of wonders: a feast! where thy sacred body should be our food, and thy precious blood our drink. A feast! in which are continually wrought new miracles of love for us. Thus, as if it had not been love enough to have given thyself on the cross for us; thou hast found out a way to give thyself to us in the holy sacrament: to unite us with thyself by the most intimate union that is possible for us to conceive, and which we can better feel than express: to become the life, the strength, the support and comfort of our beings: nay, to become even one with me, and be unto me the very soul of my soul. O Lord my God! this is
so

so inconceivable a blessing, this is so divine a union, that the very angels, with awful admiration, contemplate thy wonderful condescension in it.

4. Lord, who are we, unworthy sinners, that thou thus regardest our wretched dust? what is all the world compared to thee, that thus thou seemest to disregard thyself? it was for our sakes, and to draw us up to thy love, that thou hast commanded us to commemorate and represent thy passion; and present the merits of it before thy father, on earth, as thou dost present them to him in heaven. It was for our sakes, and to help the infirmities of our nature, that thou didst appoint a commemorative sacrifice, of that one oblation of thyself once offered upon the cross; and bread and wine so offered and blessed as symbols of thy body and blood. What great blessings are these, O *Jesu*! that demand my praises!

5. Yet more blessed is the heart that desires thy coming, and longs to see thee in thy glorious self. O my adored redeemer! when will that happy day appear, when mine eyes may behold thee without a veil? when will the clouds and shadows pass away, that thy beams may shine on me in their full brightness? ob-
ject

ject not against me, dearest Lord, that none can see thy face and live. Those fears thy love has changed, and my fixed hope is now to live by seeing thee. Say not, O thou mild and gracious majesty, if I approach thy presence I must die. Rather instruct me so to die, that I may live for ever in thy presence.

 Here, if thou desirest to know the reason why Christ ordained this Sacrament, consult the ~~new~~ WHOLE DUTY OF MAN, Sunday 6. Section I.

The Prayer on Monday Morning, to implore God's assistance in the course of this week's preparation for receiving the holy sacrament.

I acknowledge my faults, and my sin is ever before me. Ps. li. 3.

O Most glorious and ever-blessed God in whose presence is fulness of joy, and at whose right-hand there are pleasures for evermore; vouchsafe, I beseech thee, to discharge my mind of all superfluous cares, and immoderate desires of the things of this world, and enable me so to employ my time *this* week, as may effectually prevent or resist all temptations. Let thy grace, O Lord, so powerfully assist my endeavours, and direct my will, and strengthen my intentions, that I may do such things as are agreeable to thee, and suitable to the dignity of a christian: and that I may fill
up

up all the spaces of *this* week with meditations upon the most holy sacrament, with acts of religion, and fervent charity, so that when the devil assaults me, he may not find me idle, and that my dearest Lord, at his sudden coming, may find me improving the talent committed to my care, that I may enter into the joy of my Lord; to which, I beseech thee bring me, thro' the merits and intercession of thy dear son, Jesus Christ, our Lord and Saviour. *Amen.*

Directions.

Now repair to the publick service at the church; or if you have not that opportunity, spend your leisure time in a devout perusal of that pious treatise, necessary for all families, as well as every private christian: lately published, By the KING's Authority, viz.

THE NEW WHOLE DUTY OF MAN, &c.*

And I heartily wish that every Poor (as well as Rich) Family in the Kingdom was furnished with one of these Books: it's great Pity they should be any where wanting. Great Charity therefore it would be for rich Landlords and others of easy Fortunes, to bestow this pious and useful Book upon their poor and uninstructed Neighbours, Tenants, and Servants, that the Knowledge of God and Religion may be promoted amongst them; which would make greatly for the Good and Welfare both of Church and State. For tho' brain-sick Opinions and false Principles may make Men proud and headstrong, and troublesome to their Governors and Superiors; yet solid Knowledge and sincere Godliness, will make Men humble and meek, quiet and peaceable, obedient to their Superiors and Ministers, full of Charity to their Neighbours, and ready to do every good Work.

Be sure to retire soon this evening to examine thy conscience.

* This New Whole Duty of Man is printed in Octavo, price 5 s. in large Twelves at 3 s. 6 d. and in small Twelves at 2 s. 6 d. and is sold with the same allowance as the Old Whole Duty of Man, to those who are disposed to give them away. The Octavo may also be had with a Set of very fine Cuts, at 7 s.

The

The Meditation for *Monday* Evening.

Upon the vanities of the world and the goodness of God, in order to a worthy receiving of the most holy sacrament.

He that loveth his life shall lose it : and he that hateth his life in this world, shall keep it unto life eternal. *John xi. 25.*

I. **A** Wake thou, O my soul, from the sleep of sin; for, behold, life and death are set before thee; chuse while thy gracious Lord allows thee time and day, lest the night and darkness overtake thy neglect: chuse, but remember thy eternity is concerned, and deliberate e'er thou makest thy choice.

2. Survey all the pleasures of the world before thee, and ask if any of them be worth such pains: ask if the vain forbidden things thou lovest, deserve thy affection better than thy maker. Are they more worthy in themselves, or beneficial to thee, that thou mayest justly prefer them before thy redeemer? dost thou expect to be at rest, and satisfied by enjoying them, or everlastingly happy by their procurement? can they protect thee at the hour of death, or plead thy cause at the day of judgment? Oh! no. They only deceive me with a smiling look, which I too often have proved by dear experience. 3. It

3. It is heaven alone that yields a true content; it is heaven alone that fills us with eternal delight. Say then, my soul, take away your flatteries, false world, and leave me free for better thoughts. O infinite goodness! it is thyself alone I chuse; thou art my only happiness for ever. I see my portion hereafter depends on my choice here; and my choice here, O Lord, depends on thee.

4. O my dearest Lord, do thou chuse me, and guide my uninstructed soul to chuse thee. For, here, we, alas! move slowly in the dark, led on by the argument of things not seen; but did we clearly see what we say we believe, we should soon change the course of our lives.

5. Did we but see the damned in their flames, or hear them cry in the midst of their torments, how should we fear to follow them in their sins, which we know have plunged them into all those miseries! how should we strive against the next temptation, and cast about to avoid the danger by working out our salvation! or,

6. Did we but see the incomparable glories of the saints; or hear the sweet harmonious hymns which they continually sing, how should we study to imitate those holy ways,
by

by which we know they arrived at all their happiness! how should we seek all occasions of improvement, and make it our business to work out our salvation! did man but seriously consider what he says he believes, he would never live as he doth. Who can doubt but e'er long he shall be turned into dust? yet which of us lives as if he thought ever to die?

7. Pity, O gracious Lord, the frailties of thy servant, and suffer not my blindness to lead me into ruin. Supply my want of sight by a lively faith, and strengthen my faith by thy powerful grace: make me remember it is no trifling thing to gain or lose the kingdom of heaven: make me chuse wisely, and pursue my choice, and use as well the means, as like the end. O set thou right the bias of my heart, that in all my motions I may draw off from the world; that I may still incline towards thee, and rest at last in thy holy presence. Thou art my Lord, and I will serve thee in fear; thou art my God, and I will love thee in hope: *what will it profit me to gain the whole world, and lose my own soul? or what shall I give in exchange for my soul?*

Now repair to the publick service of the church; but if you have not that opportunity, then employ your time in reading some part of the ~~new~~ WHOLE DUTY OF MAN, as directed on page 8, especially Sunday 17. Sections I. and VII. A Prayer

A prayer before examination, with a firm resolution to forsake the vanities of this wicked world.

Let a man examine himself, and so let him eat of that bread and drink of that cup. 1 Cor. xi. 28.

O Almighty God, thou searcher of hearts, who see'st and knowest all my sins; help me so to search every secret of my heart, that I may leave no sin, if possible, unrepented of. Give me grace so impartially to judge and condemn myself, so humbly to repent and beg pardon, that I may not be condemned, when I shall appear at thy tribunal, in the great and terrible day of the Lord Jesus!

But alas! after the most strict examination we can make, who can number his iniquities? who can tell how oft he offendeth? cleanse me therefore, O Lord, I beseech thee, not only from my presumptuous and known sins, but from all my secret and unknown transgressions, for his sake who died for sinners, Jesus Christ our Lord. *Amen.*

Directions for self-examination.

Having devoutly prayed for God's assistance, doubt not but he will vouchsafe it to you. And the better to dispose your heart to the duty of self-examination:

Consider seriously with yourself; that it is appointed for all men once to die, and after death to be called to judgment.

That God hath appointed a day in which he will judge the world in righteousness by Jesus Christ. At whose coming all men shall rise again with their bodies, and shall give an account of their own works: and they

they that have done good, shall go into life everlasting; and they that have done evil, into everlasting fire: for the books shall be opened, and the dead shall be judged out of the things written in those books, according to their works. And then,

Consider how much, how nearly it concerns you to judge yourself before that time, that you be not judged, that is, condemned of the Lord.

But so many and various are the sins of our lives, in thought, word, and deed, and omissions against God, our neighbour, and ourselves, that this work will, at best, be confused, except christians have proper helps to bring their several sins distinctly to remembrance; so that I shall in this form lay before you the several heads of our duty to God, our neighbour, and ourselves, as the most effectual help in this case; that upon each particular head, you may examine your past life, and try the present disposition of your heart.

First, when you examine yourself, let it be chiefly about your wilful sins, and sins of commission; and be not over scrupulous either to accuse yourself of sins you never committed, or to reckon up all your infirmities; for that would render your examination endless and impracticable: and though there may be some sins that you may doubt whether you have committed; others you may fear you have forgot; yet be not discouraged: for when you have acted honestly and sincerely, rest satisfied; but what sins you cannot recollect and find out, so as particularly to confess and bewail, you ought to conclude under a general repentance for whatsoever you have done amiss; and to pray that God would cleanse you from your secret faults. Observing where ever you find yourself innocent, to glorify God, and beg of him to preserve and continue you therein.

Secondly, If you have not wholly neglected, and yet desire particularly to increase in some christian virtue, lift up your heart to God, for his holy spirit to aid and assist your sincere endeavours to grow in it; for we are not barely to avoid sin, but to grow in grace and goodness.

Thirdly, When you come to any sin you have committed often, or deliberately, or against the checks of conscience, or against frequent admonitions, or lastly, against your own special vows and resolutions to the contrary; you must take into the account such aggravating circumstances as increase and heighten the guilt of it, to increase your shame and sorrow, and to shew you how greatly we stand in need of God's pardon for what is past, and of his assisting grace to preserve

and strengthen us in the ways of his laws, and work of his commands.
And

Fourthly, *Some, where they have found themselves guilty upon any head, whether of omitting a duty, or committing a sin, have written down the sins they have been guilty of, or have marked them in the margin of their book, that they might be able to make a more exact and particular confession of their several offences before God, and enter their vows and resolutions the more distinctly against them: and this may be farther useful; for, by comparing one time with another, you will better discern the amendment of your life, and growth in christian virtue: but this is only advice; for every one is left to judge of the usefulness and expediency of this method.*

Fifthly, *They that can't quiet their consciences by this examination, concerning the lawfulness or unlawfulness of this or that action, or shall meet with scruples and difficulties of any other kind, let them first pray to God to enlighten and establish their mind, and then have recourse to some learned and pious minister of God's word, always remembering to be honest and impartial in this work, between God and their own consciences; for it is in vain to hope to hide any thought, action, or design, from his all-seeing eye, who is the great searcher and judge of all hearts.*

And here I would for the true penitent's greater satisfaction recommend to him the reading of the IVth Section, of the care of the soul in the NEW WHOLE DUTY of MAN.

Heads for the examination of conscience, upon those duties wherein GOD's honour, and our own and neighbour's good are concerned.

Search and examine your own consciences, and that not lightly, and after the manner of dissemblers with God; but so that ye may come holy and clean to such an heavenly feast, in the marriage garment required by God in holy scripture, and be received as worthy partakers of that holy table. *The first exhortation in the communion service.*

Come now let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. *Isaiah i. 18.*

I. Concerning our duty towards GOD.*

ENTER, now, O my soul, into the secrets of thy heart, and examine whether thou dost believe and consider that God, by his *providence*, governs the world and all things in it?

Dost thou remember, that God beholds the most secret thoughts and actions of thy heart and life, and will judge thee with severe justice at the last day?

Art thou warn'd by the sense of God's all-seeing providence to take heed to thy ways?

Dost thou ascribe the success of thy undertakings, chiefly to the good providence of God over thee?

Dost thou pray daily for the protection of God, and his blessing upon thy honest endeavours?

Hath the *goodness* and *mercy* of God, in creating, preserving, and redeeming thee, that effect upon thy heart, as to make thee *love* him, and desire to please him?

Hast thou loved God before, and above all things?

Have the many testimonies, which thou hast received of God's mercy and goodness, bred in thee a comfortable *hope* in him?

Hast thou never so far presum'd upon his mercy, as to encourage thee to sin against him?

Hath the consideration of God's *majesty* and *greatness* imprinted awful and reverent thoughts concerning him, and bred in thee modest and humble thoughts concerning thyself?

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* This duty may be found explained at large in the *New* WHOLE DUTY OF MAN, Sunday 1. Section II.

Doth the consideration of the *power* and *justice* of God, make thee afraid to provoke him, and afraid of offending him more than man?

Dost thou steadfastly rely upon the *truth* and *promises* of God, under all distresses and calamities, so as to wait patiently for a deliverance in God's good time, and never to try to deliver thyself out of calamity by sinful means?

Hast thou gone to *witches* or *cunning men* for council; or for the recovery of things lost: or been too attentive to *dreams*, *fortune-tellers*, or the vain *predictions* of men; or *lots*, so as to attempt thereby the knowing before-hand things to come?

Hast thou resigned thyself, and all thy concerns, to the all-wise and good providence of God?

Art thou not immoderately careful and anxious about outward things?

Hast thou not prophaned the holy and dreadful name of God, by perjury and unlawful oaths, or by customary swearing or cursing in thy common conversation?

Hast thou not mentioned the name of God, or of his son Jesus Christ, irreverently or lightly in thy common conversation?

Dost thou take care to admonish and reprove others for their sins, so far as thou mayest with prudence and decency?

Hast thou faithfully received the scriptures, not as the word of man; but as they are in truth, the word of God?

Dost thou read and observe them, in order to make them the rule of life?

Have

Have the promises and awakening threatnings therein prevailed with thee, to govern thyself according to the holy and admirable precepts therein delivered?

Haft thou honoured him by a reverent usage of whatsoever things or persons belong to him, and are dedicated to his honour and service?

Dost thou consider the *Lord's Day*, as set apart by God for the care of the soul, and the preparation of ourselves for the next life, and for his more immediate worship, in keeping it holy, to those ends for which it was appointed; by attending the public service of the church; in reading and hearing his holy word; in prayer and meditation, and good discourse on the *Sabbath Day*?

Dost thou go to church with a hearty intention to serve God, and to be instructed in thy duty, or reminded of it; and not only for fashion's sake?

Dost thou afterwards reflect upon what thou hast heard, and lay it up in thy heart, that thou mayest live according to it?

Haft thou so little regarded this holy day, as to spend it in travelling, and taking unnecessary journeys thereupon, such as might as well have been performed on any other day?

Haft thou every day duly prayed to him, and praised him for thy mercies received?

Have thy prayers and praises been always accompanied with such a sense of God, and such seriousness, fervency, and affection, as he requires?

Haft thou (notwithstanding the means of grace,

and the light of the gospel) suffered thyself to live in ignorance of him, and thy duty?

Hast thou not been so foolish as to put off thy repentance, thereby rendering thyself less able to set about it?

Hast thou a reverent regard to the *sacraments* which God hath appointed in his church?

Art thou mindful of thy part of the covenant made with God in baptism?

Hast thou made it thy care to live suitable to thy sacramental profession, and solemn engagements?

Hast thou seriously considered that amazing instance of the love of Christ, in redeeming thee from the bondage and dominion of sin, and the tyranny of the devil?

Dost thou depend upon the merits and satisfaction of Christ, and dost thou hope for acceptance with God, only through him, and not for any merit of thy own?

Hast thou frequented the holy sacrament of the Lord's supper? or hast thou not staid away through causeless prejudice, or feigned excuses, being unwilling to part with thy sins? Or,

Hast thou at any time received the blessed sacrament without repentance, and a stedfast purpose to lead a new life; without a firm and lively faith; a hearty and thankful remembrance of the love of Christ, in giving himself to be a sacrifice for our sins; and without a sincere and universal love and goodwill to all mankind?

II. *Concerning our duty towards our neighbour.**

TURN now, O my soul, and seriously consider whether thou hast discharged thy duty to thy neighbour? and first reflect, that, in the sense of the Gospel, not only the person who dwells near thee, but every man is thy neighbour.

Dost thou consider thy neighbours as thy brethren and fellow-members of the body of Christ?

Hast thou had that universal love and charity for all men, as to desire all good to them, without so much as wishing evil or harm to any one?

Hast thou, in conformity to this rule, endeavoured in thy place and station to prevent evil and damage to the souls, and bodies, and estates of others?

Hast thou never been the means of hurting the *soul* of thy neighbour, in drawing him to sin by thy authority, or allurements, or example?

Hast thou discouraged or deterred any one from the serious practice of religion and piety?

Hast thou sought and endeavoured to bring those to repentance, whom thou hast any ways led into sin?

Dost thou endeavour to restrain thy neighbour from running into sin, by seasonable cautions, and friendly admonitions?

Hast thou delighted to grieve any one?

Hast thou never injured the body of thy neighbour,

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bour,

* This Duty may be found explained at large in the *NEW WHOLE DUTY OF MAN*, Sunday 8. Section 1, &c.

bour, by murdering, maiming, or hurting it, or been the means and occasion of doing any of these?

Hast thou never been guilty of fighting or attempting duels?

Hast thou not inticed or corrupted thy neighbour's *wife*, or his *daughter*, or any others belonging to him, and under his care?

Hast thou injured thy neighbour, in his goods or estate, by damaging him; by defrauding or overreaching him in bargains, or contracts; or in his good name, by slandering, backbiting, or insult?

Hast thou always performed thy words and contracts, without shuffling, treachery, or deceit?

Hast thou envied the good and prosperity of thy neighbour?

Reflect if thou hast not publish'd thy neighbour's faults, when neither the glory of God, nor the good of others, made such a publication necessary?

Dost thou not delight in laying open the failings of thy neighbour?

Hast thou borne false witness against any man in a court of justice, or reproached, reviled, and railed against thy neighbour, in thy ordinary conversation? or secretly slandered him by whispering and backbiting?

Dost thou encourage backbiters, by listening to them, or giving too easy credit to their slander?

Hast thou not oppress'd thy neighbour by thy power and authority, or by extortion, and griping usury?

Dost thou make a conscience of speaking according to truth?

Hast

Hast thou endeavour'd to assist thy neighbour in any distresses, to comfort him in his troubles; or when aspersed wrongfully, to vindicate his reputation?

Hast thou, in the management of thy estate or calling, run into debt without hopes or design of payment?

Hast thou openly by force, or secretly by theft, taken away the goods of thy neighbour, or betrayed him in any matter committed to thy trust and management?

Art thou ready to make restitution according to thy power, for the wrong and injustice thou hast at any time done thy neighbour?

Hast thou not scoffed at or villified thy neighbour, for deformity of body or weakness of mind?

Hast thou had a more special love to all true and sincere christians, meekly borne with their infirmities, and heartily desired and sought their welfare?

Hast thou relieved the wants and necessities of thy neighbour according to thy ability, as one that is affected with them, and as being thyself also in the body, and liable to the same wants, distresses, and troubles with others?

Dost thou approve thyself careful of those of thy family, thy friends and relations, or any others that are committed to thy care, to counsel, to comfort, to reprove, as occasion is given, and need requires?

Hast thou been mild and gentle in thy carriage towards thy *inferiors*; courteous, affable, and obliging towards thy *equals*; and dost thou pay due ho-

nour and reverence to thy *superiors* in church and state, for conscience sake, as having their authority from God?

Dost thou shew due thankfulness and gratitude to all thy *benefactors*?

Art thou ready, after the example of our blessed Saviour, to forgive, and to do good to, and to pray for thy enemies, and dost thou not seek or desire opportunities of revenge?

Dost thou enforce upon thy mind, as oft as thou meetest with any provocation to revenge or resentment, as much as possible *to live peaceably with all Men*?

III. *Concerning our duty towards ourselves.**

HAst thou lived without the thought and consideration, that thou wast created by God to be eternally happy or miserable after this life; notwithstanding thy interest and duty, and the express command of God, call and oblige thee to be much and frequent in the exercise thereof?

Hast thou duly considered the terms and conditions, upon which God hath promised to make thee everlastingly happy?

Hast thou not wasted thy time in idleness or any unprofitable vanity?

Hast thou laid to heart the shortness and uncertainty of this present life, and daily improved it to the best advantage?

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* This duty may be found explained at large in the *NEW WHOLE DUTY OF MAN, Sunday 13. Section I, &c.*

Dost thou remember, that after this life we must give an account of all our actions?

Hast thou exercised a daily care and watchfulness over thy deceitful heart, resisting its importunities and lusts?

Hast thou contented thyself with only the form and outside of religion and godliness, neglecting the life and power thereof?

Hast thou diligently and earnestly implored the aid and assistance of the holy spirit of God, to renew and sanctify thee?

Dost thou study to attain a true *humility*, and to become sensible of thy own follies and frailties?

Dost thou resist the first risings of pride, and an immoderate opinion of thy own understanding, and study to improve it to God's glory and the good of mankind?

Dost thou endeavour after a *meek* and *quiet* spirit?

Hast thou not behaved with pride and haughtiness in conversation and carriage?

Hast thou not been angry without cause, or above just cause?

Hast thou not been pettish and froward in little things, and upon meer mistakes, and involuntary errors of others, for want of reviewing things in their just nature, weight, and measure?

Art thou *contented* with the condition which God hath allotted thee in this world?

Hast thou not been immoderately concern'd and anxious about present things?

Hast thou not been too covetous of the world, its riches, honours, and pleasures?

Hast

Hast thou not sought to gain, or to keep them by sinful means?

Dost thou not envy others, because their condition is more plentiful and prosperous than thy own?

Hast thou been diligent in doing thy own business, and to provide those things that are needful and expedient for thyself and family, and such as depend upon thee?

Hast thou endeavoured to make thyself useful in the world, and charitable to thy fellow-creatures?

Hast thou restrained thy appetites? hast thou not committed excess in eating and drinking, in sleep, or recreations?

Dost thou spend more time in *sleeping* and *recreations*, than is a necessary and convenient refreshment?

Dost thou chuse and desire such *recreations* only as are honest and innocent?

Dost thou fast and pray for the subduing and mortifying of thy lusts?

Hast thou never been guilty of adultery, fornication, or any other actual pollution and uncleanness, and been careful to avoid all such objects and discourses, as are apt to excite filthy desires in thy heart?

Hast thou not had an impure heart, or unclean affections, or offended by any unchaste thoughts, words, or actions?

Dost thou use moderation in thy *apparel*, suitable to thy condition and abilities?

Directions.

N. B. Thus far, *all persons of what age, sex, or condition soever, are concerned to examine themselves distinctly in relation to the sins they have*

have committed against GOD, their Neighbour, and Themselves. But upon the following heads, enquiry is only to be made as they shall agree with every one's particular circumstances and relations in life.

*The duty of a child to the parent.**

HAST thou reverenc'd and honour'd thy parents, obey'd their lawful commands, and attended to their wise counsels and instructions, and that for conscience-sake?

Dost thou shew all love and gratitude to them for thy being and education?

Dost thou heartily wish and pray for their life and prosperity?

Hast thou, according to thy ability, made a comfortable provision for them, if reduced to want?

Dost thou dutifully conceal and excuse their failings and infirmities?

Hast thou been disobedient to them; dishonoured them in thy mind, or carried thyself rudely and irreverently in thy behaviour towards them?

Hast thou mocked, or spoken evil of them?

Hast thou not been stubborn and obstinate towards them, and endeavoured to cast off thy subjection to them?

Dost thou not secretly wish the death of thy parents, out of impatience to be delivered from their government, or possessed of their estate?

Didst thou dispose of thyself in marriage, without their advice or consent?

The

* This duty may be found explained at large in the *NEW WHOLE DUTY OF MAN*, Sunday 8. Sections V. and VI.

*The duty of a parent to the child.**

ART thou diligent in thy calling, to enable thyself to nourish and sustain thy children?

Haſt thou diligently preferred the eternal intereſt of thy children before their temporal?

Haſt thou taught them, as they were capable of learning, to know, fear, love and worſhip God with a perfect heart, and a willing mind?

Haſt thou taught them how to govern their paſſions, and to moderate their affections to worldly things; and encouraged them, by thy own example, to follow that which is good?

Doſt thou watch over their behaviour, and ſee that they praſtiſe what they have been taught?

Haſt thou not been too fond and indulgent to them; ſuffering them to go on in their follies and ſins, without ſuch correction and reproof, as in duty thou waſt bound to give them?

Art thou any ways acceſſary to the ſins of thy children, by any ill example ſet them? or by giving them ſuch an education, as would naturally lead them into pride and vanity?

Haſt thou done thy part to provide what was neceſſary and convenient for their living, and comfortable ſubſiſtence and being in the world?

Doſt thou bleſs them, and commend them to the favour and guidance of God?

The

* This duty may be found explained at large in the *NEW WHOLE DUTY OF MAN*, Sunday 8. Sections VII. and VIII.

*The duty of brethren and sisters.**

HAST thou had a tender affection, and a compassionate concern for thy brethren and sisters, endeavouring to promote their good, both spiritual and temporal?

Dost thou always strive to keep up brotherly love and unity in the family?

Dost thou not secretly wish their death or disgrace, to make thy own fortune the more plentiful?

Hast thou commended them to God in thy prayers? Or,

Hast thou been unconcerned for their welfare, and destitute of natural affection towards them?

The duty of a wife to her husband.†

HAST thou refused to comply with those commands, in which God requires thee to obey and serve, to love and honour thy husband?

Art thou loving to him, and desirous to render his life as easy and comfortable as thou canst?

Hast thou provoked him, or published his faults?

Hast thou spoken ill of him?

Hast thou borne with his infirmities?

Hast thou given him cause of jealousy, or been unfaithful to his bed?

Hast thou been frugal in the management of thy expences, with respect to the circumstances and condition of thy husband?

Hast

* This duty may be found explained at large in the *NEW WHOLE DUTY OF MAN*, Sunday 9. Section I.

† This duty may be found explained at large in the *NEW WHOLE DUTY OF MAN*, Sunday 9. Section II. &c.

Hast thou squandered away thy husband's substance?

Hast thou kept thyself within those bounds, which both reason, religion, and the condition of thy husband require? Or,

Hast thou been indifferent and careless in thy carriage towards him, not forecasting to do what thou didst or mightest know would oblige and please him?

Hast thou been unconcerned in his joys and sorrows?

Hast thou neglected to recommend him to the grace and protection of God in thy prayers?

*The duty of a husband to his wife.**

HAST thou been faithful to the solemn contract and engagement made in the presence of God, at the entering upon the state of matrimony?

Dost thou love thy wife, and shew it in a kind, tender, and gentle behaviour towards her?

Art thou faithful to her bed?

Hast thou neglected to defend and protect thy wife, to maintain and provide for her?

Hast thou been peremptory, rigorous, and magisterial in thy commands?

Hast thou omitted to pray for her, and to share with her in all her reasonable joys and sorrows?

The

* This duty may be found explained at large in the *NEW WHOLE DUTY OF MAN*, Sunday 9. Sections IV. and V.

*The duty of a servant to his master or mistress.**

HAST thou been faithful and industrious in serving thy master and mistress?

Dost thou obey them in all lawful commands cheerfully, and in obedience to God, whose providence hath set them over thee?

Hast thou purloined, or stole, or any way defrauded them of their goods, or been careless and wasteful of them?

Dost thou not take the advantage of their absence, to be idle, or unjust to them?

Hast thou any ways injured them in their reputation?

Hast thou as much as in thee lay, lived quietly and peaceably with thy fellow-servants?

Hast thou not been spiteful and malicious against them?

Hast thou exercised that tenderness to the children in the family, that was justly and reasonably expected from thee?

Hast thou prayed for thy master and mistress, and the rest of the family, in thy private prayers?

The duty of a master or mistress to a servant.†

HAST thou treated thy servants as a christian, and like one who believes that he has a master in heaven, to whom he must render an account?

Hast

* This duty may be found explained at large in the *New Whole Duty of Man*, Sunday 9. Section VIII.

† This duty may be found explained at large in the *New Whole Duty of Man*, Sunday 9. Section IX.

Hast thou performed the condition thou wast obliged to, when thou tookest them into thy service?

Hast thou taken care of their bodies, by providing what food was fitting for them?

Art thou reasonable and moderate in the commands which thou layest upon them?

Dost thou admonish and correct them with calmness and gravity, when they transgress their duty?

Has not thy severity put them upon cheating and lying? for that will make thee a partaker with them in their sin.

Hast thou been remiss in suffering them to neglect their duty to God?

Hast thou afforded them time and opportunities for the service of God in publick and private?

Dost thou set them an example of sobriety and godliness in thy own life and conversation? and dost thou encourage their living soberly and religiously, by proper marks of thy kindness and favour?

Hast thou been constant in thy daily devotions with thy family?

The duty of a magistrate.†

HAST thou made it thy endeavour to be a terror to evil-doers, and a praise to them that do well?

Hast thou not been more intent upon thy own private interest, than in advancing the common good?

Hast

† This duty may be found farther explained in the *NEW WHOLE DUTY OF MAN*, Sunday 8. Section III.

Hast thou endeavoured to inform thyself of thy duty, in order to the doing of it, when thou hast been called to the office of constable, church-warden, or any other public office?

☞ To these duties in general, we might add the particular duties of the *people* to their *prince*, and the *laity* to their *ministers*; but to prevent tediousness, which often cools devotion, I shall refer those that desire Information upon these heads, to the *New Whole Duty of Man*, Sunday 8. Sections I. II. and IV.

Directions.

When you have once thoroughly examin'd yourself, and made a particular confession of the sins of your whole life, and begged pardon; there is not the same absolute necessity of such a laborious examination, at your next communication; especially if you examine yourself carefully every night, and daily repent of the evil of the day past, and are not conscious to yourself of any great and notorious sins, since your last confession: for if you are not, the examination, and confession, only of what past since your last communicating, together with a general confession of your former sins, and a solemn renewing of your former acts of repentance, may serve the turn. But if your conscience accuses you of any culpable neglect in your last examination, or of any great relapses, or of any wilful violations of your last vows and resolutions; in these, and the like cases, it is the surest way to begin all your repentance again.

I am sensible it is not easy to enumerate all the instances of duty reducible to these three heads, concerning GOD, one's neighbour, and one's self; nor to set down the several branches and violations of them: but the method here proposed, will, I am persuaded, (if carefully attended to) assist any one in getting a competent knowledge of his own state and condition. And as the foregoing examination of our lives, is in order to the confession of our sins, and that such a distinct sight and consideration of them may breed in us humble and contrite hearts; so when we are come to a sufficient knowledge of our sins, by the foregoing method of examination, our next step is to repent of them; and the first part of our repentance is to make an humble confession of our wiliness and unworthiness in committing them.

A profession of godly sorrow for our sins, and a resolution of new obedience towards God, to be made on Monday evening.

I will arise and go to my father, and will say unto him, father I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *Luke xv. 18, 19.*

O Lord! I call my ways to remembrance with a troubled heart; my evil doings are before mine eyes; they are a burthen upon my spirits, a sore burthen too heavy for me to bear. But now, O my God, with a heart truly sorrowful and penitent, I turn from my evil ways, resolving by thy grace to become a new creature; from this day forward I am fully determined to betake myself to a religious course of life; O let not iniquity be my ruin.

O Lord, I am not worthy so much as to lift up mine eyes unto thee; but whether should a wretch in guilt and misery look, but unto thee, the fountain of all mercy? whither, but to a God, whose mercy is greater than my wickedness? to a God, whose property it is to be kind to his enemies; and whose patience to bear with my sins, is as great as his power to punish them; and who had much rather be reconciled to me, than take vengeance upon me? whither indeed, but to thee, O God of all grace and comfort! who shewest mercy to the unworthy,

worthy, and inviteſt me with all the tenderneſs and bowels of a compaſſionate father to turn from my evil ways, that my ſoul may live, and be for ever happy in thy eternal kingdom.

Therefore, encouraged by thy goodneſs, O Lord, I addreſs myſelf unto thee, who am ready to ſink under the heavy load of guilt and miſery: and yet I make no plea, but for thy mercy; nor have any pretence to claim it, (for, alas! I muſt with ſhame acknowledge, I have very much abuſed it;) but thro' thy inexpressible love. I know I have a moſt merciful Saviour, who died to purchaſe ſalvation for me; and who now powerfully intercedes with thee for the pardon of true penitents. O! for the ſake of his bleſſed name, receive me graciously to thy mercy, and be not angry with me for ever!

Forgive me, O merciful Father, for I am heartily ſorry for all the evils which I have done: I have ſinned, O Lord God, I have ſinned *againſt thee*,---by [*Here recollect and confeſs thoſe ſins you have committed againſt God, with their aggravations that accompany them, as ſet down in the preceding heads for the examination of conſcience contained betwixt Pages 15 and 18, both incluſive. For Inſtance, Lord, I have committed this ſin, or theſe ſins frequently, againſt checks of conſcience, &c. and then add*] Father I have ſinned againſt heaven, and in thy ſight, and am no more worthy to be called thy ſon;

son: O pity, and cleanse, and forgive, and save me, for thy mercies sake. I have sinned, O Lord God, I have sinned *against thee*, and *against my neighbour* by--- [*Here confess those sins you have committed against your NEIGHBOUR, with their aggravations, &c. as contained betwixt pages 19 and 22, and betwixt 25 and 31, and then add*] Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son: O pity, and cleanse, and forgive, and save me for thy mercies sake. I have sinned *against thee*, and *against my own self* by--- [*Here confess those sins you have committed against YOURSELF, with their aggravations, &c. as contained betwixt pages 22 and 25, and then add*] Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son: O pity, and cleanse, and forgive, and save me, for thy mercies sake. Forgive all my sins, for I am fully resolved by thy grace to love and serve thee: forgive me, O most gracious God, for I forgive all that have offended me, and do intreat thee to forgive them likewise. O Lord God, my wickedness is great, and my iniquities are infinite; they are more in number than the hairs of my head; and my heart would fail me, but that I well know thy mercies are more numberless than my sins. O do not exact punishment of me for my sins; but extend thy mercy and pardon to my soul, for my dear redeemer's sake, Jesus Christ our Lord. *Amen.*

Then

Then say,

Turn thee, O Lord, and deliver my soul : O save me for thy mercies sake. *Psalms vi. 4.*

Hear me, O gracious God and father, and breathe into my heart that spirit which renews us after thine own image, in righteousness and true holiness.

Blessed Jesus, who seekest out sinners to makethem good, do not reject me now, when I seek to thee to make me better. I am poor and naked, Oh ! clothe me with thy righteousness. My good thoughts are changeable and inconstant ; but Oh ! do thou establish and fix them by thy grace : set up thy kingdom, O Jesu, in my heart ; for to become thy faithful servant is more to me than to have the empire of this world. Keep me steadfast in serving thee, till thou takest me finally to thyself.

A prayer of resignation to the will of GOD.

Thy will be done on earth, as it is in heaven. *Matt. vi. 10.*

O Lord Jesu, I give thee my body, my soul, my substance, my friends, my liberty, and my life ; dispose of me, and of all that is mine, as it seemeth best to thee, to the glory of thy holy name. Lord, I am not now mine, but thine ; therefore claim me as thy devoted right ; keep me as thy charge, and love me as thy child ;
fight

fight for me when I am assaulted; heal me when I am wounded; and revive me when I am fainting. *Amen.*

O Saviour of the world save me; who by thy cross and passion hast redeemed me, help me and save me, I beseech thee, O my God.

Give me, O Lord, spiritual wisdom, that I may discern what is pleasing to thee, and follow what belongs unto my peace; and let the knowledge and peace of God, and of Jesus Christ our Lord, be my guide and my portion all the days of my life. *Amen.*

To the king eternal, immortal, invisible, and only wise God, who is the ever blessed and adorable Trinity, be all honour and glory, thanksgiving and praise, now and for evermore. *Amen.*

A prayer to conclude our devotions upon this day, and every day in the week.

Verily, verily, I say unto you, whatsoever ye shall ask the father in my name, he will give it you. *John xvi. 23.*

ALmighty God, who hast promised to hear the petitions of them that ask in thy son's Name; I beseech thee mercifully to incline thine ears unto me, who have now made my prayers and supplications unto thee! and grant that those things which I have faithfully asked, according to thy will, may be effectually

tually obtained, to the relief of my necessities, and to the setting forth of thy glory, through Jesus Christ our Lord. *Amen.*

The blessing.

THE peace of God, which passeth all understanding, keep my heart and mind in the knowledge and love of God, and of his son Jesus Christ our Lord; and the blessing of God Almighty, the father, the son, and the holy ghost, be with me, now, and at the hour of my death. *Amen.*

On Monday night (and the rest of the week) at going to bed, say,

I Will lay me down in peace and take my rest, for it is thou, O Lord, only that makest me to dwell in safety.

Into thy hands I commend my spirit, for thou hast redeemed me, O Lord, thou God of truth.

Have mercy upon me, O Lord, now, and at the hour of death. *Amen, Amen, Amen.*



* The Meditation for *Tuesday* Morning.

Upon God's mercy and Christ's incarnation, to prepare us for a worthy receiving of the holy sacrament.

For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life. *John* iii. 16.

I. **D**RAW near all ye that fear our Lord; and I will tell you what he has done for my soul; hear, and I will tell you what he hath done for yours, and the wonders of his bounty towards all the world. When we lay asleep in the shades of nothing, his almighty hand awakened us into being; not to that of stones, or plants, or beasts, over which he has made us absolute lords; but to a body wonderfully made, and an immortal soul, little inferior to his glorious angels; he printed on our souls his own similitude, and promised to our obedience a share in his own felicity; he endued us with appetites to live well and happy, and furnish'd us with means to satisfy those appetites; creating a whole world to serve us here, and providing a heaven to glorify us hereafter.

2. These

* Here you may observe the directions given on Page 3.

2. These are the favours of God's infinite goodness: but what return have we made to him! blush, O my soul, for shame, at so strange a weakness, and weep for grief at so extreme an ingratitude. We childishly preferred a trivial apple before the law of our God, and the safety of our souls: we fondly embraced a little needless satisfaction, before the pleasures of paradise, and the eternity of heaven.

3. Behold the unhappy source of all our miseries, which still increased its streams as they went farther on, till they exacted at last a deluge of justice, to drown their deluge of iniquity; and here, alas! had been an end of man, a sad and fatal end of the whole world, had not our wise creator foreseen the danger, and in mercy prevented the extremity of the ruin, reserving for himself a few choice plants to replenish the earth with more hopeful fruit: yet they grew quickly wild, and brought forth four grapes, and their childrens teeth were set on edge; quickly they aspired to an intolerable pride of fortifying their wickedness against the power of heaven, by building the *Tower of Babel*.

4. This rebellion provok'd justice to a second deluge, and to bring again a cloud over the earth; but mercy discovered a bow in the

cloud, and our faithful God remembered his promise, allaying their punishment with a milder sentence, and only scattered them from the place of their conspiracy; which yet his providence turned into a blessing, by making it an occasion of peopling the world. Still their rebellious nature disobeyed again, and neither feared his judgments, nor valued his mercies; but with a graceless emulation propagated sin, as far as his goodness propagated mankind. Then he selected a private family, and increased and governed them with a particular tenderness, giving them a law by the hands of angels, and engaged their obedience by a thousand favours; but they likewise neglected their God and heaven, and fell in love with the ways of death.

5. When thou hadst thus, O merciful Lord, used many remedies, and our disease was beyond their power to cure; when the light of nature proved too weak a guide, and the general flood too mild a correction; when the miracles of *Moses* could not soften their hearts, nor the law of angels bring any to perfection; when the whole was reduced to this desperate state, and no imaginable hope left to recover us; behold! thy eternal wisdom finds an amazing

mazing expedient, the last and the highest instance of almighty love; he resolves to clothe himself with our flesh and come down amongst us, and die to redeem us, and has left us the blessed sacrament of his body and blood for a perpetual remembrance of the same.

6. Wonder, O my soul, at the mercies of the Lord! how infinitely do they transcend even our utmost wishes? wonder at the admirable providence of his counsels, that are exactly fitted to their great design! had our Saviour been less than God, we could never have believed the sublime mysteries of his heavenly doctrine: had he been other than man, we must needs have wanted the powerful motive of his holy example. Had he been only God, he could never have suffered the least of those afflictions, he so gloriously overcame: had he been merely man, he could never have overcome those infinite afflictions he so patiently endured. In thee, O blessed Saviour, the two natures of God and man were so mysteriously united, without either change or confusion, that they made in thee but one person, one mediator, one Lord.

The Prayer on Tuesday morning, for God's mercy and grace in our preparation for the sacrament.

O hide not thou thy face from me ; nor cast thy servant away in displeasure. Thou hast been my succour ; leave me not, neither forsake me, O God of my salvation. *Psalms xxvii. 10, 11.*

O Most glorious, most great, and eternal God! thou art the sovereign Lord of heaven and earth, the father of our Lord Jesus Christ, in whom I live, and move, and have my being, and from whom I derive all the comforts and conveniences of this life, and all my hopes and expectations of a better. O Lord! I acknowledge that I am not worthy to come into thy presence, nor to lift up mine eyes towards the throne of thy mercy-seat. My sins and transgressions are many, and divers of them have been often repeated ; the corruption of my heart, and the sinfulness of my thoughts are perfectly known to thee; and the punishment I deserve is greater than I am able to bear. O give me not over to mine oppressors, but save and deliver me for thy mercy's sake, through Jesus Christ our Lord. *Amen.*

O Lord! if thou shouldest deal with me as I have deserved, how justly mayst thou deprive me of all those means of grace, and opportunities of working out my salvation, which
thou

thou hast hitherto vouchsafed unto me: but O merciful father! thou hast declared thyself to be a God merciful and gracious, forgiving iniquity, transgression, and sin. My only hope, therefore, is in thy tender mercies which have been ever of old; and in that pity and compassion which thou hast shewn to mankind, in the redemption of the world, by the death of thy dear son Jesus Christ, my Lord and Saviour.

For thy name's sake then, O Lord, and for thy beloved son's sake, pardon, I most humbly beseech thee, all my past sins, and let not iniquity be my ruin. Forgive the deadness of my devotion; the coldness of my affections; the wanderings of my prayers; and whatever else thou hast seen amiss in me. O pity my weaknesses, and forgive my infirmities, and lay not to my charge the imperfections of my religious duties. But,

Enable me, by the assistance of thy good spirit, to amend whatever has been amiss, and to endeavour more and more after the attainment of all those graces and good dispositions, which on this solemn occasion are necessary to render our prayers and praises acceptable in thy sight. O let me never fall into a careless and unconcerned state of mind; into a cold-

ness and indifferency towards the duties of religion; but animate and enliven my sluggish heart, and cleanse it from all its defilements.

Grant me such a conviction of my own weakness and insufficiency, as may procure thy gracious aid and assistance; such longing desires of being made conformable to thy holy will and pleasure, as may transform me into thy divine image, and fix me to continue thy faithful servant all the remaining days of my life; so that I may finally inherit thy heavenly kingdom with him that has commanded me to call thee father, and has taught me when I pray to say, *Our father which art in heaven, &c.*

Here observe the directions given on page 8, and more particularly endeavour to improve your soul by reading a lesson out of the **WHOLE DUTY OF MAN**, *Sunday 3. Sections VII. and VIII.*

The Meditation for *Tuesday* Evening.

On the nature and necessity of our preparation before the receiving the holy sacrament.

He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.
1 Cor. xi. 29.

I. **C**ONSIDER, now, O my soul, what that great mystery is to which thou art invited in the *holy sacrament*: let us consider the
nature

nature and end of this sacred institution; what is meant by this *holy action*; to what purpose it was ordained; what benefits and advantages may be expected from it. This necessary knowledge once attained, and which may be compassed without great difficulty, will be a standing qualification in all our future communions, and create such godly dispositions of mind that I may no longer be afraid to approach the *Lord's table*. And to this end,

2. Let us call to mind our *baptismal vow*, wherein we have promised to lead a godly and christian life, which can never be fulfilled so long as we live in a constant neglect of this *holy sacrament*; nor is it possible to be a meet partaker of that holy mystery, except there be a due preparation, by confessing our sins with an humble, penitent, and obedient heart, and a readiness to forgive those that have offended us, and asking with faith: without these, O my soul, I dare not go to that *holy table*, and my prayers and praises will find no acceptance at the throne of grace. But if I endeavour to live as becomes a christian; if I really believe the *christian religion*, and sincerely govern my life by the doctrines and precepts of the gospel, there is nothing should deter me from partaking

taking of this holy ordinance; nay, I am bound to receive it at any time when there is an opportunity.

3. Thus, tho' it be my duty to communicate at the *Lord's table*, it is very adviseable that my lamp should be trimmed, that I should examine the state of my mind, renew my repentance, exercise my charity, enlarge my devotions, and spiritualize my affections; I am therefore resolved to retire from all unnecessary business and pleasures; that by prayer and alms-deeds, thou, my soul, mayest be raised to relish spiritual enjoyments; and that I may no longer be deprived of that glorious expectation of the saints, whither I can never expect to be exalted, if I live in the constant habitual practice of any known sin, without repentance; for such an impious approach to the *holy table* is a mocking of God, and a great contempt of his authority.

4. Say then, *I will wash my hands in innocency, so will I compass thine altar, O Lord.* Psalm xxvi. 6. For I believe that according to a man's preparation, so will be his profit. *Impenitence* makes our prayers an abomination to the Lord; for to profess one's self sorry for one's sins, and resolved to forsake them, when
there

there is no sense of the one, nor firm resolution to do the other, is the greatest affront imaginable to our Maker, by supposing either that he doth not know our hearts, or that he will be pleased, when we draw near to him with our lips, though our hearts are far from him: but yet this is our encouragement, that if the Lord sees a man set himself seriously to a preparation, he will bear with many failings, and so *heal his people that they may keep the feast with gladness*; a feast wherein thou, O Father, hast commanded us to commemorate that greatest instance of thy love to us, our redemption by the death of Jesus Christ, thy Son, our Lord.

Here observe the directions given on page 8, and more particularly endeavour to improve your soul by reading a lesson out of the NEW WHOLE DUTY OF MAN, Sunday 6.

The prayer on Tuesday evening, for a worthy receiving of the most holy sacrament.

What reward shall I give unto the Lord for all the benefits that he hath done unto me? I will receive the cup of salvation, and call upon the name of the Lord. *Psalms cxvi. 11, 12.*

Blessed be thou, O my Lord, for ever blessed, for this instance of thy love to fallen mankind, in sending thine only begotten son for our redemption, who are not worthy of the great and many mercies which thou hast shewed unto us—Grant, O Lord, that this
thy

thy inexpressible love may not be lost upon me: but, that, being sensible of my sad condition by nature, and my worse condition by my own willful sins, I may be thoroughly convinced of the necessity and blessing of a redeemer, and that I may, with an heart full of gratitude, join with thy faithful church in giving our devoutest thanks to thee, and in keeping up the remembrance of what thy blessed son has done and suffered for us.

Grant, O my God, that I may always receive that pledge of thy love, and the offers of pardon and grace, tendered to me in this holy ordinance, with a truly thankful heart, and in remembrance of thee, my great and best benefactor; in remembrance of my Saviour's holy example.—Of his bitter death and passion.—Of his glorious resurrection and ascension into heaven, and of his coming again to judge the world.

Give me, O my God, a stedfast faith in thy word and promises, and a firm trust in thy almighty power: and let the fear of thy justice and omniscience keep me from presumptuous sins, and a sense of thy goodness and mercy preserve me from despair. Defend me from all those snares, which destroy my love for thee; from worldly cares; from all sensual

fual and sinful pleasures; from evil company; from foolish diversions; and from every thing that may make me forget, that thou alone art worthy to be feared and loved: grant me these mercies for thy son Jesus Christ his sake, whose love and death I am now *about commemorating*. For,

O my God, I shall [on *Sunday* next] presume to come to thy holy table, not trusting in my own righteousness; but in thy manifold and great mercies. I am sensible that I am not worthy so much as to gather up the crumbs which fall from thy table. But thou art the same Lord, whose property is always to have mercy; grant me, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that my sinful body may be made clean by his body, and my soul washed through his most precious blood, and that I may evermore dwell in him, and he in me.

These, and whatever other mercies thou seest necessary for me, I intreat thou wilt grant for the sake of the same thy dearly beloved Son, Jesus Christ, my Lord and Saviour. *Amen.*

See the concluding prayer and blessing on page 36 and 37.

*The Meditation: *Wednesday Morning.*

On the resurrection, as a means to excite a due veneration for the holy sacrament.

Therefore let us keep the *feast*, not with old leaven, neither with the leaven of *malice* and *wickedness*: but with the unleavened *bread of sincerity and truth.* 1 Cor. v. 8.

I. **O** Come now my soul, and let us sing to our Lord a psalm of joy; sing praises to the God of our salvation; sing with a loud and chearful voice; sing with a glad and thankful heart; say to the weak of spirit, be strong; say to the sorrowful, be of good comfort; tell all the world this soul-reviving truth, and may their hearts within them leap with joy to hear it. For,

2. The Lord of life is risen again, and hath clothed himself with immortal glory. He made the angels messengers of his victory, and vouchsafed even himself to bring us the joyful news. O my soul, adorn thyself with the garment of gladness, prepare thy most triumphant hymns to go forth to meet this great returning conqueror.

3. His

* Here you may observe the directions given on page 3.

3. His warfare is now accomplished, and he hath passed through the scorn and cruelty of men; the malice and rage of devils; the just, but severe anger of God; yea, the shadow of death, and the regions of eternal horror: and after all this thy surety is set at liberty; for he hath paid thy debts, and cancelled all those dismal bonds by which thou wert forfeited to eternal ruin. Blessed be he that cometh in the name of the Lord.

4. We receive thee, dearest Saviour, as born to us a second time, and this shall be thy birthday also, the nativity of thy empire, thy restoration to a state of immortality. Thy former birth did shew thee to be the son of man, but this declares thee to be the son of God; and now we know that thou our redeemer livest, for thou hast told us, *I am he that liveth, and was dead; and behold I am alive for evermore.*

5. The ways of thy mercy are unfearchable, O thou wise contriver of all our happiness! and thy wisdom is infinite who didst invent them to convince thy followers into this blest belief, and settle in their hearts a firm ground of hope: for, thou didst not only appear to the holy women in their return from the sepulchre, and openedst their eyes to know and
adore

adore thee; but thou didst purposely overtake, in their journey, two of thy disciples, that were discoursing of thee, and madest their hearts burn within them to hear thee. Thou didst condescend to eat before them, and invite them to touch thy sacred body. How didst thou sweetly invite the incredulous *Thomas* to thrust his hand into thy side, and hast thence taken occasion, from his hardness to believe, to facilitate the faith of thy church in these after-ages.

6. Therefore, O my soul, being thus pre-instructed in this great mystery of our faith, by the revelation of *Jesus Christ*, make it the principal subject of thy studies, and the daily entertainment of thy most serious thoughts. Draw me, O dearest Lord, from the world and myself, that I be not entangled with any earthly desires. Draw me after thee, with a sure hope of eternal bliss, that I may run with delight in the way of thy commands, and especially to thy holy table. Draw me up finally to thee and thy throne of glory, that I may see thy face, and rejoice with thee for ever in thy kingdom. *Amen.*

A confession of sins on Wednesday morning, preparatory to receiving the holy sacrament.

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 John i. 8, 9.*

O Most mighty God! how shall I, a poor miserable sinner, who am all over sin and pollution, dare to speak unto thee? O Lord, when I look back on my past life, I am astonished at thy mercy and long-suffering towards me; and am sensible, if I had been rewarded according to my misdeeds, that I had long before this been condemned to endless misery and torments. And lest I drop this opportunity of repentance, I flee unto thee and cry, *Lord be merciful unto me a sinner!*

I have been a rebellious and disobedient sinner, a contemner of thy laws, and one of those wretched fools, that have made a mock at sin, and would not hearken to reproof; my mind has been overspread with blindness, ignorance and folly, and almost every power and faculty of my soul has been corrupted and defaced. But now as thou hast vouchsafed me this light of thy spirit to see mine infirmities, I flee unto thee, the author of my comfort, and say, *Lord be merciful unto me a sinner!*

How

How have I preferred a life of folly and madness, of extravagance and disorder; a life that has yielded me shame and much remorse, sorrow and affliction, before the peace and pleasure, and serenity of a sober, virtuous, and religious conversation! how have I preferred the pleasures and profits of this world to the ways of virtue and religion! but now I repent, and say, *Lord be merciful unto me a sinner!*

O Lord! I dare not plead, that I have spent any one day of my life solely to thy honour and glory; but how many days, nay, years, have I spent in the service of sin? how many are my lusts, and how great my intemperance? how oft have I profaned thy sabbaths, abused thy sacred name, ridiculed thy holy word, despised thy ministers, and made a jest of all that is serious! but now I flee unto thee by this holy sacrament, and cry, *Lord be merciful unto me a sinner!*

If I have been proud and envious, passionate and angry, full of hatred, malice, and revenge; if I have been guilty of flandering and abusing, injuring and defrauding of my neighbour; of lewd actions and obscene discourses; of profane and filthy jests, and of frequent cursing, swearing, and lying: O *Lord be merciful unto me a sinner!*

More

More particularly, O Lord, I do most sorrowfully confess, and lament before thee, to whom all things are naked and open, that I have most grievously offended thee by ---

[Here name particulars.]

Lord! what scandal have I brought to religion; what dishonour to thy name; what reproach to the christian profession, by these my wicked and sinful practices! all which I surely trust shall be forgiven me, when now with a contrite heart I flee unto thee, and say, *Lord be merciful unto me a sinner! Amen.*

A prayer to implore God's mercy and forgiveness of our sins.

The wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord. *Rom. vi. 23.*

O My God! I have no hope but in that mercy of thine, which thou hast manifested in the redemption of the world, by thy son Christ Jesus; that alone is the support of my soul under all its sorrow and anguish. I know, O God, that thou sparest when we deserve punishment, and in thy wrath thinkest upon mercy: spare me therefore, O good Lord! spare me, and be not angry with me for ever: wash away all my sins in the blood of thy dear son, who came into the world to save sinners.

O

O Lord, pardon and forgive, I most earnestly beseech thee, all the sins and transgressions of my life past, more particularly [*Here mention the sins thou art guilty of*] cleanse thou me, O my God, from all my secret and unknown sins; and O! be thou reconciled unto me, and receive me into thy favour, which though I have hitherto so foolishly abused, yet I now value and prefer above all the pleasures of this world.

Give me, O Lord, I most heartily beseech thee, such an unfeigned repentance of all my past sins, such an hatred and abhorrence of my former evil ways, that I may, from this moment, take a final leave of all my darling lusts and sinful pleasures. Give me that humble and contrite spirit, whose groans thou dost never despise, that faith which overcometh the world, and which will enable me to conquer my most inveterate habits; and that love which will make me afraid to offend thee, and which will inspire me with resolutions active and vigorous, honest and sincere; such as by the assistance of thy grace and holy spirit may carry me through all difficulties, and be proof against all the temptations of the world, the flesh, and the devil.

O Lord, hear me, O Lord, help me, and have mercy upon me: grant me the blessing of
thy

thy spirit, and of thy grace, that I may go duly prepared to thy holy table. O Lord, pity and save my soul, for thy truth and mercies sake, who gavest thy son Jesus Christ to die for all sinners, and to rise again for their justification. *Amen.* Blessed Lord! *Amen.*

Our father which art in heaven, &c.

Directions.

The foregoing prayer may be properly used, if time will permit, upon sacrament-day.

Here also observe the directions given on page 8, and more particularly endeavour to improve your soul by reading a lesson out of the NEW WHOLE DUTY OF MAN, Sunday 4. Sections IV. and V.

The Meditation: *Wednesday* Evening.

On the joys of heaven, which we begin to taste in a worthy receiving of the holy sacrament.

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 1 Cor. ii. 9.

I. **L**ook O my soul, and behold that glorious state, prepared above, for the spirits of the just made perfect. But how shall we, poor dust and ashes, and laden too with the burden of our sins: how shall we hope to ascend those higher regions; or claim a portion in that holy land? fear not, my soul, ask
the

the bright angels, what made them happy; and straight they'll answer with a sprightly voice: "we readily obeyed our great creator; " and he fixed us here to shine for ever." Ask the blessed saints, what brought them to felicity; and immediately they'll tell you in the same glad tone, "we faithfully lov'd our dear " redeemer, and that love has placed us here."

2. Look up, O my soul! and see the sacred humanity of thy dear redeemer; that blessed Jesus that died for us upon the cross; and now invites us to partake of his holy sacrament. See and rejoice in those eternal honours, which heaven and earth pay to their king.

3. What is a name of honour, or a momentary pleasure, compared to the bliss of an eternal paradise? what is a bag of money, or a fair estate, if counter-balanced with the treasures of heaven? how narrow there do our greatest kingdoms seem! how small a circle the whole globe of the earth! cities and towns shew like little mole-hills, and the busy world, but as a swarm of ants, running up and down, and jostling one another; and all this stir for a few grains or husks.

4. O heaven! let me again lift up mine
 3 eyes

eyes to thee; and take a fuller view of that glorious prospect. There let me stand and fix my steady sight, till I am fully convinced, that all the most prosperous fortune we can here possess, is all an idle dream compared to thy real joys; an absolute nothing compared to thy solid felicity.

Here observe the directions given on page 8, and more particularly endeavour to improve your soul by reading a lesson out of the NEW WHOLE DUTY OF MAN, Sunday 5. Section V.

The prayer on Wednesday evening, for the attainment of everlasting happiness.

Who so eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. *John vi. 54.*

O Most great, most mighty, and most glorious Lord God! look down from the habitation of thy holiness upon me thy unworthy creature, who am come into thy presence to adore thy incomprehensible majesty, and to present before thee the evening sacrifice of my unfeigned praises for thy many and undeserved favours bestowed upon me. I acknowledge thy eternal honour, glory, praise and adoration; for thou art the sovereign Lord of heaven and earth, by whom all things were made, and by whose infinite power and goodness they are preserved and kept in being. **And** Blessed

Blessed be thy unspeakable goodness, that has advanced me to such a degree of being, that I am in some measure capable to know thee, to love thee, to serve thee, and obey thee. And for ever blessed be thy name, O Lord, that I was born of christian parents, and early dedicated to thee by baptism; and that by thy grace and goodness I have been preserved to this moment, and have, in any degree, escaped the pollutions of this wicked world.

Blessed be thou, O God, who by thy grace, and by the voice of thy church, hast call'd me to repentance: discover to me, O thou searcher of hearts, the vast charge that is against me, that I may know and confess, and forsake the many sins I have fallen into. Give me that true repentance to which thou hast promised mercy and pardon, that I may amend what I have done amiss, and that iniquity may not be my ruin. And, O blessed advocate, who ever livest to make intercession for me, I put my cause into thy hands; let thy blood and merits plead for me, and by thy mighty intercession procure for me the pardon of my past offences. That thou mayst say unto me, as thou didst unto the penitent in the gospel---*Thy sins are forgiven*---so that I may go with a quiet conscience to thy holy table, and at last be received

ceived into thy glorious presence for evermore. *Amen.*

See the concluding prayer and blessing on page 36 and 37.

* The Meditation: *Thursday Morning.*

Upon our sanctification whereby we are made worthy to come to the holy sacrament.

Except a man be born of water, and of the spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh, and that which is born of the spirit, is spirit. *John iii. 5, 6.*

1. **C**ONSIDER, O my soul, the mercies of thy God; consider the wonders he has wrought for the children of men. The eternal father created us out of nothing, and set us in the way to everlasting happiness. The eternal son came down from heaven to seek us when we had lost ourselves. The eternal spirit brings his grace to sanctify us, and give us strength to walk in that holy way. Thus every person of the sacred trinity has freely contributed his peculiar blessing; and all together as one co-infinite goodness, have graciously agreed to complete our happiness.

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2. Come

* *Here you may observe the directions given on page 3.*

2. Come then let us humbly implore the divine grace to make us worthy to address our sanctifier; who from the father and the son eternally proceeds, and with the father and the son must be equally worshipped and glorified. He infuses into man the breath of life, and brings him forth in the second birth; a birth that makes men heirs of heaven, and gives us a title to everlasting happiness.

3. Arise, therefore, O my soul, and intercede for pity upon the unhappy state of fallen mankind, which neither *nature* nor *law* could bring to perfection. For tho' they under the law were trained up in a set form of discipline, which grew and spread into a publick religion, and was uniformly professed by a whole nation; yet they had but weak conceits of the kingdom of heaven, and imperfect means to bring them thither: and as to those high and supernatural mysteries, that so gloriously exalt the christian faith; they all were blind or in the dark, and dangerously exposed to the effects of their own ignorance, wanting those clear and powerful motives to love their God. *God having provided some better thing for us, that they without us should not be made perfect,* Heb. xi. 40. Nevertheless, this prepared them
for

for the times of grace; so that if any riper souls came forward to the birth, there wanted spirit to bring them forth; but send out thy spirit, O Lord, and they shall be created; and from the death of sin, be raised to the life of holiness; send out thy spirit, and renew the face of the earth, and our weeds and thorns shall be turned into a paradise, thro' Jesus Christ.

4. Let us adore that blessed spirit, who bestoweth his favours as he pleaseth; and the more he hath given, still the more he giveth! O holy ghost, fit and dispose me thy servant, first to entertain thee, and then graciously vouchsafe to descend into my heart; and make me, the more I receive of thee, still desire to receive thee more; till I shall ascend to those satisfying joys above, where all my faculties shall be enlarged, where they shall be filled with fulness itself, and overflow with a torrent of pleasure for evermore; *where they shall be satisfied with the plenteousness of thy house; and thou shalt give them drink of thy pleasures, as out of the river; for with thee is the well of life, and in thy light shall we see light.* Psal. xxxvi. 8, &c.

5. But, O ungrateful man! was it not enough to receive of our God all we have and are? was it not enough that the son of God

should come down, and live to teach thee, and die to redeem thee? was not all this enough to make thee love him? and love is all he aimed at, and was all that man needed. I must confess to thee, O merciful Lord: I will confess to thee our deplorable condition. Such was, alas! the corruption of human nature, and so many and strong the temptations round about us, that without this thy last miraculous favour of sending the holy ghost to guide and quicken us, we should have still remained in our old dull state; slow to understand, and slower to obey.

A prayer on Thursday morning, for our sanctification, preparatory to a worthy receiving of the holy sacrament.

Whom he called, them he also justified: and whom he justified, them he also glorified. *Rom. viii. 30.*

ETernally blessed, and infinitely glorious Lord God and Saviour, who keepest mercy for thousands, and forgivest the iniquities of all truly penitent and returning sinners; I present myself this morning before thee, acknowledging my manifold sins, in hopes of obtaining thy gracious favour, and becoming a partaker of the most holy sacrament. But, O my God, I do not presume
to

to come to that great feast of thy body and blood, upon the least opinion of my own worthiness; for, when I reflect on my sinful life, I am even afraid to come, lest I should eat and drink my own damnation.

But when I consider thy infinite mercies unto mankind, and thy own words calling all men without exception; and knowing that thy crucified body is not only food to nourish, but physick to cure, I, that am but dust and ashes, beg leave to come to thy holy table, and with my imperfect faith to feed upon some crumbs of the bread of life.

I confess, O Lord, my wedding-garments are not without seam, but I come to repair them at thy cross; from thy bitter sorrows to derive into my soul a godly sorrow, working repentance to salvation; from thy broken body, a broken heart; from thy warm blood, flowing from thy wounded side, zeal and fervency; that I may admire, love, and serve thee, my God, as I ought to do.

O good God, to whom every thing is possible, sanctify my corrupt nature, and let thy gracious aids supply all my defects, and so help my infirmities, that I may live in thy love and fear, die in thy favour, and be prepared for receiving the great mystery on next Sunday,

day, and for the great account I am one day to give, and be received with thy faithful servants to the joy of thy kingdom thro' Jesus Christ our Lord. *Amen.*

Here observe the directions given on page 8, and more particularly endeavour to improve your soul by reading a lesson out of the NEW WHOLE DUTY OF MAN, Sunday 5. Section I.

The Meditation for Thursday Evening.

On receiving the most holy sacrament.

I am the living bread, which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the world. *John vi. 51.*

I. I Will ascend with the blessed Jesus up to *Jerusalem*, to eat the paschal lamb with his disciples, which they made ready in a large upper room ready furnished and prepared: I will intreat him to purge my soul, and to enable me also to prepare a large upper room; wherein to entertain him, elevated from this filthy world, above the poor and empty satisfactions of it.

2. O blessed Jesus! inspire me with faith, fill me with the love of thee, illuminate me with knowledge, cleanse me by repentance in thy blood, that I may receive thee in the sacrament, the lamb slain from the beginning

ning of the world, to the joy of my soul, to the establishment of it in all good, and for a protection against all evil.

3. Let us admire, O my soul, the constancy and obedience of the blessed Jesus, who with great *desire did desire to eat his passover*: tho' he knew that after this feast his passion was then nigh at hand, would nevertheless go up to *Jerusalem* to the same, as a faithful son to his father's house, as a priest to the sanctuary, and a sacrifice to the altar.

4. Let us endeavour to practise according to his pattern, who, after supper was ended, did shew a miracle of humility, washing the feet of his disciples with his own sacred hands, to give us the most perfect example of humility, and to extinguish our pride: For,

5. By this means I shall partake of his graces, and be filled with his abundant love: I shall be washed from error and idle imaginations, my hands from all impure actions, my heart from all vain affections, my senses from all sinful delights and desires: so that thou, my soul, being purged by true repentance, I shall, both body and soul be cleansed in his blood, and made partaker of all those

glorious fruits which Christ hath given me in this food of life.

6. O blessed Jesus, what madness then is it to set my affections upon the perishable things of this world, who may attain the joys even of eternal life by knowing thee! the hour is come O Jesus, wean me from the world, and secure me wholly unto thyself, and give me this life eternal to know and glorify thee. Make me sensible that it is my interest as well as duty to walk always before thee, and be always mindful of thy presence with me. Let it be my meat and drink to do thy holy will, and my only joy to glorify thy name.

Here observe the directions given on page 8, and more particularly endeavour to improve your soul by reading a lesson out of the NEW WHOLE DUTY OF MAN, Sunday 6.

A prayer on Thursday evening to implore God's mercy and assistance, towards a worthy receiving of the most holy sacrament.

Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. *Heb. x. 22.*

GRant, almighty and most merciful Lord God, that I may never draw down thy just indignation upon myself, either by turning my back upon this ordinance, or by going to it without thought and unworthily. May thy

thy mercy pardon what is past, and give me grace for the time to come, to consecrate my life to thee, and to embrace every occasion of remembering my redeemer's love, and thereby securing thy favour, and my own salvation; and if it be thy will, grant that I may always find such comfort and benefit in this ordinance, as may encourage me to observe it with joy unto my life's end.

Blessed be thy name, holy father, for the opportunity thou hast this day vouchsafed me of humbling myself before thee. Pardon, I most humbly beseech thee, all my failings and defects at this time. The wanderings of my prayers, the coldness of my affections, and the disproportion of my repentance to the heinousness of those sins which I have committed. O let thy mercy and goodness supply what is wanting in me, and be thou graciously pleased to pity my weaknesses, and forgive my infirmities, through the merits, and for the sake of thy beloved son, and my blessed Saviour, Jesus Christ the righteous; to whom with thee, and the holy ghost, be ascribed all honour and glory now and for evermore. *Amen.*

See the concluding prayer and blessing on page 36 and 37.

* The Meditation for *Friday Morning*.

On the passion of our blessed Saviour, commemorated in the most holy sacrament of the Lord's supper.

Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. *Phil. ii. 8.*

I. **I** Propose now unto thee, O my soul, that thou may'st give me comfort by a devout meditation on the sufferings of our wounded *Jesus*, which were the wonder and astonishment of heaven and earth! and thence learn of thy Saviour to be meek and lowly in heart; who being the great Lord of the world, condescended with the profoundest humility to undergo the punishment of slaves.

2. Behold with what patience this innocent lamb yields to have his body plowed and furrowed by merciless murderers! behold him naked, helpless, and unpitied, whilst the furious executioners tear his skin and tender flesh with cruel scourges, to satisfy the cruelty of a barbarous multitude!

3. Behold this same blessed *Jesus* extended, tortured, and nailed, and rudely hoisted up
upon

* Here you may observe the directions given on Page 3.

upon the cross between *two thieves*, where he hung for the space of three long hours, [reviled by the *Jews*, and railed at by the very *thieves*] in pain, dolour, in grief, and shame; all his bones disjoined, and his wounds stretched and rent the wider by the weight of his body hanging on the nails; and all this for man, even for thee, my soul, a miserable sinner!

4. Behold those powerful hands, which so lately had cured the *blind* and *deaf*, cleansed the *lepers*, and loosed them that were bound by *satan*, extended in misery! behold those adorable feet pierced with nails, which had gone about doing good continually!

5. Behold that sacred body hanging upon the cross, hungry and thirsty, naked and cold, wounded and rent, weeping and bleeding, racked and tortured, languishing, praying, and sacrificing itself, and exposed to all manner of shame and torment for thee, in which all the treasures of wisdom and power were hid! and let that *vinegar* and *gall* given unto him, quench all immoderate appetites in thee, and imbitter all sensual delights. Behold that face, more beautiful than the sons of men, which comforted the afflicted, and the light of whose countenance the fathers and prophets

phets had so much desired to behold, changed into the paleness and horror of death; crying to his father, *My God, my God, why hast thou forsaken me!* and then giving up the ghost.

6. Oh! how great in mercy, how abundant in compassion was the son of God thus to die for thee; how great in majesty, how terrible in power! for now did *the heavens wax dark, the veil of the temple rent asunder; the very stones cleave, and the dead arose.* How great was his power in his death, to produce such wonders by it, in it, and after it? how far did his merits and power extend! even to the sun in the heavens, to the veil in the temple, to the holy of holies, the dead in the graves to the center of the earth, to hell beneath; yea, to the very hearts of the impenitent. For *the centurion* was now convinced of his error and converted.

7. Oh! I will flee to the cross of my saviour, and there with the pious, devout, and *afflicted women*, and his beloved disciple St. *John*, I will open the flood-gate of mine eyes, I will water my couch with tears, I will bring my body into subjection, and rend my heart; lest I by my evil deeds approve, and become partaker of their sins. The insatiable malice of the chief priests and elders, who persuaded
the

the multitude to cry out at once, *away with this man, and release unto us Barabbas.* What was this but to say, destroy the innocent, and give us a traitor and a thief? away with the prince of peace and universal charity, and leave unto us the author of sedition: put him to death who has raised up the dead before us, and give unto us a known murtherer.

8. But what hast thou done, O thou lamb of God? and how hast thou deserved, thou saviour of the world, to be thus exposed, vilified, and tormented? what is thy crime, and the cause of thy grief? what is it that has laid thee on the altar of the cross, naked, bleeding, tortured and dying? the Lord has laid on thee the iniquities of us all: thou art wounded for our transgressions: thou art bruised for our sins: the chastisement of our peace is upon thee; and by thy stripes we are healed.

9. Sing then, all you dear-bought nations of the earth, sing hymns of glory to the only *Jesus*; let every one break forth into singing, who pretends to felicity; sing praises to the God of our salvation; to him, who for us endured so much scorn, and patiently received so many injuries; to him, who for us sweat drops of blood, and drank of the dregs of his father's

father's wrath ; to the eternal Lord of heaven and earth, who for us was slain by the hands of the wicked ; who for us was led away as a sheep to the slaughter ; and meek as a lamb, opened not his mouth.

A prayer on Friday morning, acknowledging our own frailty, and imploring God's grace, thro' the merits of the passion of his son Jesus Christ.

Have mercy upon me, O God, after thy great goodness : according to the multitude of thy mercies, do away mine offences. Wash me thoroughly from my wickedness, and cleanse me from my sin. For I acknowledge my faults ; and my sin is ever before me. *Psal. li. 1, 2, 3.*

O Most great and glorious Lord God, just and terrible in thy judgments to all obstinate rebellious sinners, but of infinite mercy to such as truly repent, and turn unto thee ; look down, I beseech thee, with the eyes of mercy upon me, who now present myself before thee, acknowledging that I am not worthy to lift up mine eyes to the throne of thy glorious majesty. O Lord, my sins are so many and so great, that it is owing to thy infinite goodness and mercy, that I have now an opportunity of humbling myself before thee, and begging mercy for my soul, which, I confess, has greatly sinned against thee.

For I still fear, I have too great a desire
after

after the things of this world; too great a fondness for the profits and pleasures of it. And tho' I am fully persuaded, that it is my happiness and privilege, as well as my duty to love and serve thee; yet I am very apt to forget thee, and to grow careless and remiss in that great and important work which thou hast given me to do. My devotion to thee is many times cold and languid; my prayers are full of wanderings, deadness, and distractions, and the very best of my religious duties are accompanied with so many failings and imperfections, that I have great cause to humble myself before thee.

O Lord, I have no hope but in thy mercy, and the infinite merits and passions of my dear redeemer: and if thou rejectest me, I am lost and undone for ever. Therefore remember that I am but dust, and turn not thy face from me, nor cast thy servant away in displeasure; let the intercessions of thy beloved son prevail in my behalf: and for the sake of his meritorious death and passion, for all that he has done, and all that he has suffered for me, have mercy upon me.

O Lord, pardon and forgive, I most earnestly and unfeignedly beseech thee, all the sins and follies of my life past; especially, O
my

my God, lay not to my charge those sins [*Here may be named particulars*] by which I have offended thee, my good and gracious Lord God. O cleanse me from all my secret and unknown transgressions, and vouchsafe, O merciful father, to be reconciled unto me, who am sorry for my sins, and grieved that I have offended thee, my most gracious Lord and Master; for which, and all other thy repeated mercies to me, I owe all the returns of love and duty that can possibly be paid by a creature to thee his creator.

O Lord! open thou mine eyes, that I may see the vileness and deformity, as well as danger of sin; that I may fly from all appearance of evil, and with an unwearied diligence follow after, and pursue the things that make for my everlasting peace. Grant, that for the time to come, I may live only unto thee, in an awful fear of thy great name, and a constant regard to thy blessed will, keeping always a conscience void of offence, both towards thee, my God, and towards all men; that when thou shalt think fit to take me out of this state of trial and temptation here, I may be received into that blessed kingdom, where all tears shall be wip'd from mine eyes, and sin and death shall be no more. Grant this,

this, O merciful father, thro' the merits, and for the sake, of the same thy dear son, and my blessed saviour, Jesus Christ. *Amen.*

Here observe the directions given on page 8, and more particularly endeavour to improve your soul by reading a lesson out of the NEW WHOLE DUTY OF MAN, Sunday 4. Section I.

The Meditation for *Friday* Evening.

Upon the sufferings of Jesus Christ commemorated in the sacrament of the Lord's supper.

For even hereunto were ye called : because christ also suffered for us, leaving us an example, that ye should follow his steps : who his ownself bare our sins in his own body on the tree ; that we being dead to sin should live unto righteousness : by whose stripes ye were healed. 1 Peter ii. 21, 24.

I. **N**OW, my soul, thy dearest Lord is taken down from the cross; let us by the eye of faith and reason look nearer upon him: O what a man of sorrows, what a doleful spectacle do we behold! how pale, how wan, and extenuated, how mournful and doleful is his face! his eyes are sunk, his temples are furrowed with the thorns. O the gashes and deep wounds of his shoulders and back, opened all with stripes! O the wide rendings of his hands and feet! his empty veins, his stretched-out sinews, his rankled flesh, how flaggy with stripes, how begored with blood! his hair clotted, and his whole
body

body out of order ; and all this for sinners, for his enemies, for lost ungrateful man, even for us, O my soul !

2. Come, O my soul, and compare thy love for *Jesus* with that he has shewn for thee, and all mankind. O ! confess thy remissness and thy sin. Say ; O blessed *Jesu* ! I adore thy love, and acknowledge my transgressions : for love brought thee down from heaven to us ; but how few of us doth it carry up thither unto thee ? love made thee die the most shameful death ; but it doth not make us live the most glorious life. Love made thee endure the forest pains ; but, alas ! it doth not make mankind take the pleasure of following thy steps to the greatest happiness. Love made thee think perpetually on such poor wretches as we are ; but we seldom think upon thee. Love persuaded thee to come to us when there was nothing to call thee, except only our great miseries ; but it doth not bring us all to thee ; tho' we are moved by the merits, and precious promises of so immense a love.

3. Let not our devotion rest in bare acknowledgments, do not only praise his goodness, but dread his majesty ; and let us shew our love by our deeds ; to him let us reverent-

ly

ly go, and offer our devout hearts at his foot-stool; let us remember every passage of his love with unfeigned thanks. For, the lord is fold, that the slave may be free: the innocent is condemned, that the guilty may be saved; the physician is sick, that the patient may be cured; and God himself becomes man to die, that man may live.

4. Tell me, my soul, when first thou hast well considered and looked about among all we know; tell me who ever wished us so much good? who ever loved us with so much tenderness? our nearest friends, what have they done for us; or even our parents, in comparision of this charity? no less than the son of God came down to redeem us; no less than his own dear life was the price he paid for us: what can the favour of the whole world promise us, compared to this miraculous bounty? no less than the joys of angels are become our hope, no less than the kingdom of heaven is made our inheritance.

5. This is the compassion of my God! thus far his charity prevailed; who thought it was not enough to become man for us, but exposed himself to all our miseries! was it not enough, O *Jesu*! to labour all thy life, but thou must

must suffer for useven the pains of death? no, gracious Lord, thy mercy still observeth many wants in our nature as yet unsupplied; thou sawest our too much fondness of life needed thy parting with it, to reconcile us to death; thou sawest our fear of sufferings could no way be abated but by freely undergoing them in thine own person: thou sawest our souls so deeply stained with guilt, that without shedding thy blood we could have no remission.

6. Can we thus remember the labours of our redeemer for us, and not be convinced of our duty to him? can my cold heart recount his sufferings, and not be inflamed with the love of him that suffered for me? can I believe my salvation cost him so dear, and live as if to be saved were not worth my pains? ungrateful man, how doth he slight the goodness of our God! how carelessly comply with his gracious designs! for all his gifts he requires no other return, than that we hope still more, and desire still greater blessings, and improve them all to our own happiness: for all his favours he seeks no other praise, than our following his steps till we mount up to his glory.

7. O my adored redeemer, behold to thee I bow, and humbly prostrate myself in honour

nour of thy death: behold thus low I bow to implore thy blessing, and the assistance of thy special grace, that I may wean my affections from all vain desires, and cleanse my thoughts from all impertinent fancies: that my life may be entirely dedicated to thee, and all the faculties of my soul to thy holy service: that my mind may continually study the knowledge of thee, and my will grow every day stronger in thy love, and my memory faithfully recount thy mercies, and both tongue and heart be continually disposed and habitually employed to praise thee; to praise thy incomparable love, which has done and suffered so much for lost mankind.

Here observe the directions given on page 8, and more particularly endeavour to improve your soul by reading a lesson out of the new WHOLE DUTY OF MAN, Sunday 4. Section I, &c.

A prayer on Friday evening for faith and repentance, and a due preparation to the holy sacrament.

Repent and believe the gospel. Mark i. 15.

O Gracious God, and most kind and merciful father, who of thy tender love to mankind, didst give thine only son *Jesus Christ* to suffer death upon the cross for our redemption, who made there by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation and satisfaction

tion for the sins of the whole world ; grant that the effects of this redemption may be as universal as the design of it, that it may be to the salvation of all : O let no person by impenitence and wilful sin forfeit his part in it, but by the power of thy grace bring all, even the most obstinate sinners to repentance.

More especially, I beseech thee, to give me, thy sinful creature, a right understanding of the urgent need I have of a saviour, and of all those things which thy son hath done and suffered, and is still doing at thy right-hand, in order to the cleansing of my guilty and polluted nature, and the restoring me to thy grace and favour : and let not all this be in vain and useless to me, lest I become eternally miserable, and lost to all hopes and possibilities of comfort ; give me grace to accept of, and embrace the tenders of thy love, and to comply with those gracious terms of salvation, which thy son hath procured for, and proposed to me in the gospel.

I acknowledge, O Lord, that I have too much neglected this great salvation, but thou with infinite patience dost still wait to see if I will accept of mercy : O that thy forbearance and long suffering may soften my heart, and melt me into shame and tears of penitential

forrow, for having so long abused the tender mercy of so good a God. I desire now to resign and give up myself to the conduct of thy holy spirit. *Lead me in thy truth, and teach me, for thou art the God of my salvation.* Let thy word be my rule, thy grace my guide and assistance, thy goodness my pattern and example, thy promises my encouragement, and thy joys my everlasting recompence and reward, thro' the merits and intercession of thy blessed Son, my Saviour and Redeemer. *Amen.*

See the concluding Prayer and blessing on page 36 and 37.

* The Meditation: *Saturday Morning.*

On the excellency of the holy sacrament.

This is the bread which cometh down from heaven, that a man may eat thereof, and not die. *John vi. 50.*

I. **C**OME unto me all ye that are weary and heavy laden, says the blessed *Jesus*, and I will refresh you; take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy, and my burthen is light.

2. Does my Saviour invite me: and shall I go? shall a sinner dare to sit down at his table?
does

• *Here you may observe the directions given on page 3.*

does he invite, and shall I not go? shall a wretch presume to refuse his call? rise then, my soul, and take thy swiftest wings, and fly to the participation of this great mystery. A feast of holy bread and holy wine, in representation of Christ's most sacred body broken, and blood shed for us, where thou, dearest Jesu, dost freely give thy self to the meanest guest; a feast of peace and love, and incomparable sweetness, to which thou hast thus kindly invited us.

3. Come to me, ye that labour for holiness, and are oppressed under the weight of your sins; ye that hunger after heaven, and thirst to drink of the fountain of bliss, come to me, and I will refresh you with the wine of gladness, and the bread of life.

4. But stay, am I arrayed like a friend of the bridegroom, that I may safely come to this marriage-supper? have I consider'd how chaste those eyes should be, which go to behold the God of purity? have I consider'd how clean that mouth should be, which presumes to eat the bread of heaven? but most of all, have I consider'd how all-celestial that soul should be, which aspires to an union with the body of Christ?

5. Look. my heart, look well into thyself,
and

and *strictly* search every corner of thy breast: Alas! how poor, and dull, and empty are we; how infinitely unworthy of so divine a sacrament! yet are we called by him that can command, by him that sees and pities our infirmities; he bids us come, he surely will receive us, and with his bounteous fulness supply our defects.

6. Go then, my soul, to that sacred table, and take thy part of that delicious banquet; go all inflamed with divine love, and joy, and hope, and quench thy sacred thirst with that spring of life. And when thou hast tasted the everlasting sweetness of that holy sacrament, thou shalt feel the heavenly streams of Christ's blood flowing into thy truly repenting heart.

7. Let them sink deep to the root of thy heart, and turn thy barren soil into a fruitful land; fruitful in holy thoughts and pious words; fruitful in good, and just, and charitable deeds; fruitful to thyself in thine own improvement; fruitful to others in thy good examples. Praise the Lord, O my soul, and all that is within me praise his holy name, who saveth thy life from destruction, and feedeth thee with the bread of heaven, which is administered to the worthy *receiver* in the holy Sacrament.

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A Prayer on Saturday morning for pardon and grace to resist temptations, that our receiving of the holy Sacrament may be found acceptable in the sight of God.

Pardon our iniquity and our sin, and take us for thine inheritance. *Exod. xxiv. 9.*

O Almighty God, who art of purer eyes than to behold iniquity, who canst not look favourably upon sinners, neither shall any evil dwell with thee: how shall I a guilty polluted creature dare to approach thy presence! I blush, O Lord, to lift up mine eyes towards heaven; to me belongs nothing but shame and confusion of face, under which I ought to lie down before thee, if I reflected only upon the baseness of my descent, being the offspring of disloyal parents, who were rebels and traitors against thy divine majesty; with what dejection of spirit then ought I to think of, and mention all those offences, whereby I have justified that first rebellion, and still taken part with the devil and his angels, against thee and the motions of thy holy spirit in my heart!

Wretched man that I am, who shall deliver me from this bond of death, from this bondage of corruption? thy grace, I know, O Lord, is sufficient for me, and thy son mighty to save me; his office is to save his people from their sins, for this end he gave himself for us, that

that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. O let the blood of Christ, who thro' the eternal spirit offered himself without spot to God, purge my conscience from dead works to serve the living God. Assist me by thy grace, that I may not only abominate all filthy vices, but also hate the garments infected with sin, and abstain from all appearance of evil. And do thou, O God of peace, sanctify me wholly, that my whole spirit, soul and body, may be preserved blameless unto the coming of our Lord *Jesus Christ*. Amen.

Here observe the directions given on page 8, and more particularly endeavour to improve your soul by reading a lesson out of the **WHOLE DUTY OF MAN**, Sunday 6, Section I, II, III, and IV.

The Meditation for Saturday Evening.

On my unworthiness to come to the holy Sacrament.

Whosoever shall eat *this* bread, and drink *this* cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. 1 Cor. xi. 27.

I. **O** My soul, thou perceivest that my transgressions are innumerable, and the weight of them is intolerable: that my imperfections are shameful, my nature corrupted, crooked and preverse; and almost every temptation draws me from my God: that my

sins both of omission and of commission cry aloud against me, and are a burden too heavy for me to bear : what therefore can I do, what can I say unto thee ! let me flee unto thee, thou preserver of men, and confess that I am so vile, that I cannot express it ; so loathsome and detestable, that I even abhor myself for my iniquities.

2. O my soul ! make no longer tarrying, for we can't expect that his purer eyes should condescend to look upon me, or that he should extend his favour to so polluted a wretch as I find myself to be. And should he leave me to myself, I were utterly undone, beyond all hope, or so much as possibility of recovery. But,

3. Blessed, for ever blessed, be thy name, O God ! who hast opened a fountain for sin, and for uncleanness, and hast encouraged the very worst of men to hope for mercy upon their sincere conversion and amendment ; and hast sent thy dearly beloved Son to take upon him our nature, and to call not the righteous but sinners to repentance ; and hast bid all those come unto thee, that are weary and heavy laden. In a sense therefore of my own unworthiness and guilt, I come trembling unto thee. For, I loath, I detest, I abominate my sins, and myself, because of them.

4. Wherefore, most merciful Lord, despise me not, but behold my misery, as the greater occasion of thy mercy. And let thy pardoning of so great, so vile, so wretched a sinner, shew the greatness of thy clemency and compassion. Thou alone are the healer of our wounds, the lifter up of our heads, and I cannot distrust thee since thy goodness is infinite. Tho' my sins are great, thy mercies are greater; therefore with them cover all my guilt, I most humbly beseech thee.

5. I am not worthy to look up to heaven; but do thou look down from thence, and raise a miserable sinner from the dunghill, and out of all the mire of my sinful pollutions. Thus I cast all my care on thee, who didst ordain that *Christ* should die for all, that they who live, should not henceforth live unto themselves, but unto him who died for them and rose again: and therefore my strong hope is in thee: if I had not that confidence that *Jesus* would heal all my diseases, I must despair under their number and weight. Thus, I dare accept of the invitation of my Saviour to eat and drink at his table. O! thou God of all mercy and truth, receive me graciously thro' the mediation of my blessed Saviour, and let not mine iniquities work my everlasting ruin.

A Prayer on Saturday evening, for a worthy receiving of the holy sacrament.

I will wash my hands in innocency, O Lord, and so will I go to thine altar. *Psalms xxvi. 6.*

O Crucified *Jesu!* who at thy last supper didst ordain the holy eucharist, the sacrament and bond of *christian* love, for the continual remembrance of the sacrifice of thy death; and hast commanded us to do this in remembrance of thee: let that propitiatory sacrifice of thy death, which thou didst offer upon the cross for the sins of the whole world, and particularly for my sins, be ever fresh in my remembrance.

O blessed Saviour, let that mighty salvation thy love hath wrought for us, never slip out of my mind, but especially let my remembrance of thee in the holy sacrament be always most lively and affecting. So that if I love thee truly, I shall be sure to frequent thy altar, that I may often remember all the wonderful loves of my crucified Redeemer. Yet, forasmuch as I know, O my God, that a bare remembrance of thee is not enough; fix in me such a remembrance of thee, as is suitable to the infinite love I am to remember; work in me all those holy and heavenly affections, which become the remembrance of a crucified Saviour; and do thou

thou so dispose my heart to be thy guest at thy holy table, that I may feel all the sweet influences of love crucified, the strengthening and refreshing of my soul by thy body and blood, as my body is by the bread and wine.

O merciful *Jesu*! let that immortal food, which in the holy eucharist thou vouchsafest me, pour into my weak and languishing soul new supplies of grace, new life, new love, new vigour, and new resolutions, that I may never more faint or droop, or falter in my duty. *Amen, Lord Jesus, Amen.*

See the concluding Prayer and Blessing on page 36 and 37.

*The Meditation for *Sunday Morning*.

On the love of God to mankind, particularly manifested in this sacrament.

Hereby perceive we the love of God, because he laid down his life for us. 1 *John* iii. 16.

I. **B**Ehold, Lord, thus encouraged, thus invited, I come; yet I do not presume to do so, *trusting in my own righteousness, but in thy manifold and great mercies.* I feel, alas! my weaknesses and wants, and betake myself to thee for relief; sick and diseased, I fly to the

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• *Here you may observe the directions given on page 3.*

physician of souls; hungry and thirsty, to this fountain of living water, and bread of life; poor and needy, to the bountiful king of heaven; a servant to his kind master! a creature to his compassionate creator, who hateth nothing that he hath made; and a forlorn disconsolate wretch, to thee, the holy, the eternal, the only comforter. But,

2. Whence is this to me, that my God should vouchsafe to come unto me? or, who am I that thou shouldst communicate to me thy own self? how shall a wicked sinner dare to appear before thee? or how canst thou, who art of purer eyes than to behold iniquity, endure to make such condescending approaches to a soul polluted with sin and with uncleanness? thou seest my very inward parts, and knowest I have nothing in me that is good; nothing to invite such mercy; nothing fit for the reception of so pure, so glorious a majesty.

3. I will therefore most humbly confess my own vileness and thy unspeakable goodness; I will most thankfully admire, and praise, and adore thy marvellous love, and exceeding abundant grace. For this is purely thine own act. Nothing on my part could deserve, nothing could move thee to it. The more unworthy

worthy I am, the more conspicuous is thy goodness, the more amazing thy mercy and condescension.

4. Since therefore thou art pleased to stoop so low, be it unto me according to thy word. Since thou hast thought fit to command my approach, I will most gladly testify my ready obedience; and only beg, that my own sinfulness may not render me odious in thy sight, nor frustrate these inestimable mercies to me. I will supply my want of ability by the earnestness of my zeal; and most humbly beseech thee to accept those hearty desires of the inestimable benefit, by which my soul and all its faculties thirst and pant most impatiently after thee and thy righteousness. I will turn my eyes into my own heart, and entertain myself with the mortifying prospect of my own unworthiness, laying my soul low before thee; and from the sense of my sin I will flee to thy mercy, that I may be made whole by the body and blood of my redeemer.

5. How wise, how saving, was thy design, in the first institution of this holy supper! how rich, how delightful a banquet hast thou prepared for thy guests, by ordering thy own body and blood for the mystical entertain-

ment of the faithful! how astonishing are the operations of thy grace and power! how incomprehensible the methods of fulfilling thy most true promise! Thou spakest the word in the beginning, and all things were created! and by the same almighty word, thou commandest bread and wine, and they nourish souls to life eternal.

6. And thou, my soul, rejoice and be exceeding glad for so noble a favour, so heavenly a refreshment, so rich a consolation to support and sweeten thy passage thro' this vale of tears and misery. For, every time thou attendest these holy mysteries, *thou dost spiritually eat the flesh of Christ, and drink his blood*; thou dost act, as it were, over again the work of thy redemption, and effectually partake of thy Saviour's merits and sufferings. For, his love continues always the same, and the excellence and worth of his propitiation is an inexhaustible spring of mercy. Come therefore hither with new exalted zeal, enlarge thy heart and its desires, and doubt not, but thou shalt at every approach, return with fresh and plentiful accessions of grace.

7. Let not the frequency abate thy devotion: for this favour should always seem great,

this feast always honourable, and the delights of it always new. And by the force of pious meditation, the mystery will affect thy wondering mind at every repetition, as if the son of God were just that moment born from the womb of his mother; as if thy suffering redeemer were in that instant labouring under all his agonies; and thine own eyes beheld him hanging and bleeding, and dying on the cross.

A prayer on Sunday morning, before the communion.

Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. *John vi. 53.*

O Almighty God, and merciful father, who hast given thy only son Jesus Christ to die for us, who did institute a holy feast in commemoration of that his most precious death, thereby to preserve in our minds a constant remembrance of his great love, in laying down his life for our sakes: I thy unworthy servant, who am now invited to thy holy table, do humbly adore thy divine majesty, acknowledging that I am not worthy of my daily bread, much less of that which came down from heaven, and which thou hast given to be the food and nourishment of our souls.

I confess, O Lord, my sins may justly cause me to tremble, when I appear before thee; but,

but, O most merciful father, encouraged by thy wonderful goodness and love, in giving thy son to die for all penitent and returning sinners, I present myself before thee at this time; beseeching thee, in great humility to continue to me that love, and admit me to thy holy table, that I may taste and see how gracious thou art, and how wonderful in thy doings towards the sons of men.

O make my longings and desires after this divine food, some way answerable to my great need of it; that my soul being sensible of all its wants, it may no longer seek for relief from the unsatisfying objects of this world; but coming to thy holy table with a true spiritual hunger and thirst, may there find a full supply of all those graces and blessings that it stands in so much need of.

And to this end, O Lord, fit and prepare my heart to partake of so great a mercy, by giving me a just abhorrence of my own unworthiness, and an unfeigned repentance of all my sin. Root out of my heart all sinful and corrupt affections, all prejudice, hatred, and ill-will; and plant all those devout and pious, charitable and humble dispositions, that become the worshippers of the holy Jesus; that when I presume to appear before thee,

thee, I may bring with me a heart raised above the corruptions that are in the world, and full of the strongest desires and resolutions of loving and serving thee.

Deliver me, O my God, from all coldness and formality, when I attend upon thee in holy and religious duties; and grant that by going to this holy feast, I may have my pardon sealed, my weaknesses repaired, all my evil inclinations subdued, my faith strengthened, my hopes enlarged, my charity encreased, and my soul so entirely and inseparably united unto thee, that nothing may be ever able to dissolve the union; but that being begun here in grace, it may hereafter be consummated in glory, through the merits of him that died for me, even the son of thy eternal love, Jesus Christ the righteous; to whom with thee, O father, and the holy spirit, be ascribed, as is most due, all honour, glory, power, thanksgiving, and praise, both now and for evermore. *Amen.*

This last prayer may be added to our other devotions the morning we receive, and may be frequently used in the week preceding the sacrament. See also the directions on page 57.

Ejaculations when you first come into church.

HOW amiable are thy tabernacles, O Lord of hosts!

Blessed

Blessed are they that dwell in thy house, they will be always praising thee.

My soul longeth, yea even fainteth for the courts of the Lord: my heart and my flesh cry out for the living God.

For a day in thy courts is better than a thousand years; I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness.

A prayer to be said before or after the prayers of the Church, as time shall admit.

IT is but too apparent, blessed Lord, how apt we are to forget thy dear love to us, and thy bitter sufferings for us; our continual transgressions publish it, and our former stupidity and indevotion do plainly declare it. Praised therefore be thy goodness for the lively emblems thou hast given us of thy most meritorious cross and passion.

O that the characters of thy love may be so deeply imprinted upon my heart, that no time nor temptation may wear them out! may I now most affectionately call to mind the humility of thine incarnation the merits of thy death, the power of thy resurrection, and the glories of thine ascension.

O how much do we owe thee, most blessed redeemer

redeemer! how great is the price, which thou hast paid for the ransom of us miserable sinners! what shall I render unto thee for the incomprehensible benefits thou hast bestowed upon me? Alas! I have no return to make but a broken and contrite heart, which thou wilt not despise; and this is yet a further instance of thy goodness, that thou expectest no other testimony of gratitude, but my sincere affections in serving thee, the only true God, thro' Jesus Christ our Lord. *Amen.*

A prayer to be used as soon as sermon is ended.

O that men would therefore praise the Lord for his goodness, and declare the wonders that he doth for the children of men. *Psaln c̄vii. 20, 21.*

O Eternal and almighty God, by whose bounty and goodness, I have now an opportunity offered me of approaching thy table, and of pleading before thee the prevailing merits of the death and passion of thy son Jesus Christ; I am sensible, O Lord, of my great unworthiness; but the positive command of my blessed Saviour, when he was about to lay down his life for my sake, has made it absolutely necessary; and the many spiritual wants I labour under, oblige me to apply to this sovereign remedy, for the repair of those breaches my sinful follies have made in my soul. There-

Therefore, assist me, O Lord, with thy holy spirit, in the great duty and service I am about to perform; grant that nothing, during all the time of this holy action, may make me unmindful of that reverence and respect which I owe unto thy divine majesty; or of that attention, which becomes the celebration of these holy mysteries. Fill my heart with such an awe of thy presence, as may fix my wandering thoughts, compose my disorderly affections, and stir up my faint and cold desires, that I may feel the power, and taste of the sweetness of this divine banquet.

O Lord, grant that I may have such a sense of my Saviour's sufferings, as may fill my soul with love and gratitude towards him for those inestimable benefits he has purchased for me; that I may have such a sight of my sins, which occasion'd all his sorrows, as heartily to bewail and detest them; such a faith in that full perfect oblation and satisfaction made upon the cross for the sins of the world, that I may so importunately plead the merit of it in this commemoration of that sacrifice, as to render thee gracious and propitious to me a miserable sinner; such a conviction of my own weakness and insufficiency, as may procure thy gracious aid and assistance; such longing desires of being made conformable to thy holy will and pleasure, as may transform me into thy divine image, and fix me to continue thy faithful servant all the remaining days of my life; through the merits and mediation of thy son, Jesus Christ our Lord and Saviour. *Amen.* The

The COMPANION for the ALTAR, Directions.

 *I would advise thee, my devout communicant, by all means to read over the following Companion for the Altar, with the directions and prayers, some time before you go to the sacrament, that you may with more readiness and devotion go along with, and bear your part in the communion service; which with very little pains, you'll be able to do; especially after your first communicating: When, if you should be at a loss, and under some disorder and confusion, do not be disturbed, nor troubled, but resolve to endeavour to amend what you have observed to be done amiss, as soon as you have another opportunity of receiving again. And tho' after your best endeavours, you should always find occasion to lament your defects and frailties, in the performance of this, as well as other duties of religion: yet never fear that any involuntary failings, or infirmities, will ever rise up in judgment against you. Do your duty as well as you can, and tho' it may not be done so exactly as you could wish, my soul for your's, you are certainly safe; beginning your devotions on this occasion with these following ejaculations.*

Most gracious God I come to thy altar to renew my baptismal covenant, of which this sacrament is a seal.—O heavenly father I come to testify my sense of thy love, in so loving the world, as to give up thy only son to die for me.—O blessed Saviour, I come to testify my faith in thee, and my love towards thee, and thankfully to commemorate thy wonderful love in dying for me.—O Lord I come to testify my steadfastness in the communion of thy church, and my charity to all the world.—O
Lord,

102 The Companion for the Altar.

Lord, I come to this thy table, out of the sense I have of the want of that spiritual food, to which thou inviteſt me in this holy ſacrament.—I know there is no food can ſtrengthen my ſoul but thy body, no cordial can revive my drooping obedience, but thy blood;—O gracious Lord, grant that I and all that communicate with me, may be fed, refreshed and nourished in our ſouls to life everlaſting. *Amen.*

Directions.

NOW, *laying aſide all fears and deſpondencies, proceed to the communion ſervice, and then to the ſacrament, with as much joy and ſatisfaction, as a guilty criminal would go to plead his pardon at an earthly tribunal.*

At your approach to the chancel, drop all thoughts of things on earth, and give up yourſelf wholly to the remembrance of the ſufferings of our Saviour, liſting up your ſoul to him in theſe words:

I Will waſh my hands in innocence, O Lord, and ſo will I compaſs thy altar, that I may ſhew the voice of thankſgiving, and tell of all thy wondrous works.

Rubrick.

¶ Then ſhall the prieſt return to the Lord's table and begin the OFFERTORY, ſaying one or more of theſe ſentences following, as he thinketh moſt convenient in his diſcretion.

The Miniſter.

The OFFERTORY.

Let your light ſo ſhine before men, that they may ſee your good works, and glorify your father which is in heaven. *St. Matt. v. 16.*

Directions.

¶ When the Miniſter begins to read the Offertory [which chiefly relates to the duty of beneficence to all men by your alms and charitable contributions which are to be diſpoſed of to pious and charitable uſes, at the diſcretion of the Miniſter

Lay

ter

The Minister.

Lay not up for yourselves treasures upon earth, where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break thro' nor steal. *St. Matt. vi. 19, 20.*

Whatsoever ye would that men should do to you, even so do unto them; for this is the law and the prophets. *St. Matt. vii. 12.*

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my father which is in heaven. *St. Matt. vii. 21.*

Zaccheus stood forth and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore fourfold. *St. Luke xix. 8.*

Who goeth a warfare at any time of his own cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? *1 Cor. ix. 7.*

Directions.

ter and Churchwardens] you must be very attentive, and with your eye, (not voice) read along with him: and be sure you make what short application you can to yourself of what is read, and wherein you perceive you have been wanting either in charity or justice to any one, and in particular of being just to those who are your spiritual guides, you will resolve to make up those defects for the time to come; for assure yourself, you will be highly unjust if you detain from them what is their due.

When it comes to your turn to make your offering, do not let the plate or bason pass by you without putting something into it: for this reason, amongst others, that you may join in that part of the prayer for the Church militant, wherein you beseech God to accept your alms, and you may depend upon it, he will accept them as given to himself, if they bear a proportion to your ability, and are done in obedience to his commands, and with an eye to his glory, as a grateful acknowledgment of his mercies to yourself, and as a testimony of your dependance upon him for the continuance of them. With such reflections your present offering, and all your other gifts to the services of religion, and the uses of charity ought to be accompanied.

They that are poor and cannot give as they are disposed in their hearts,

104 The Companion for the Altar.

If we have sown unto you *hearts, must remember that the* spiritual things, is it a great *alms, given on this occasion, are* matter if we should reap your *not matter of necessity, but a free-* worldly things? *gift; and that their small contri-* *butions will, like the poor wi-* *dow's two mites, be preferred to* *the richest oblations of the weal-* *thy. And even he that hath no-* *thing at all to give, is invited* *freely to partake of these spiritu-* *al blessings without money, and* *without price.* 1 Cor. ix. 11.

Do you not know, that they who minister about holy things, live of the sacrifice? and they who wait at the altar, are partakers with the altar? even so hath the Lord also ordained, that they who preach the gospel, should live of the gospel. 1 Cor. ix. 13, 14.

He that soweth little, shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his own heart, not grudgingly, or of necessity; for God loveth a chearful giver. 2 Cor. ix. 6, 7.

Let him that is taught in the word minister to him that teacheth in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap. Gal. vi. 6, 7.

While we have time, let us do good unto all men, and especially unto them that are of the household of faith. Gal. vi. 10.

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1 Tim. vi. 6, 7.

Charge them that are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 Tim. vi. 17, 18, 19.

God is not unrighteous, that he will forget your works and labour that proceedeth of love; which love ye have shew'd for his name's sake, who have ministered into the fairs, and yet do minister. Heb. vi. 10.

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. Heb. xiii. 16. Who-

The Companion for the Altar. 105

Whoso hath this worlds good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1 *John* iii. 17.

Give alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord shall not be turned away from thee. *Tob.* iv. 7.

Be merciful after thy power. If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. *Tob.* iv. 8, 9.

He that hath pity upon the poor, lendeth unto the Lord; and look what he layeth out, it shall be paid him again. *Proverbs* xix. 17.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Psf.* xli. 1.

Rubrick.

¶ *Whilst these sentences are in reading, the deacons, churchwardens, or other fit person appointed for that purpose, shall receive the alms for the poor, and other devotions of the people in a decent bason or plate, to be provided by the parish for that purpose; and reverently bring it to the priest, who shall humbly present and place it upon the holy table.*

A prayer at offering our alms.

Thy prayers and thy alms are come up for a memorial before God. *Acts* x. 4.

THY bounty, O Lord, is the fountain of all I possess; for it is from thee I have received all my worldly goods, and to thy holy name be the glory. Accept of this free-will offering of my hands, as an acknowledgment of thy right to all I enjoy, and as a testimony of that piety, love and charity to my
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106 The Companion for the Altar.

necessitous brethren, which thou requirest, and art pleased to take as done to thyself.

Therefore I will dedicate a part of those good things which thou hast bestow'd upon me, to relieve the poor; because thou hast made it an evidence of my love to thee: And grant that all my alms-deeds may be performed with such purity of intention, and in such a proportion to what thou hast given me, that they may be acceptable in thy sight, through the merits of Jesus Christ, my Lord and Saviour. *Amen.*

Rubrick.

¶ *And when there is a communion, the priest shall then place upon the table as much bread and wine as he shall think sufficient. After which done, the priest shall say:*

The Minister.

Let us pray for the whole state of Christ's church, militant here on earth.

Almighty and ever living God, who by thy holy apostle hath taught us to make prayers and supplications, and to give thanks for all men; we humbly beseech thee most mercifully

Directions.

☞ *Here the priest beginning the prayer for the whole state of Christ's church militant here on earth, &c. you must join with him in heart and spirit in the same, and with the congregation in their attention, and say the Amen with them, that you may reap the advantage of that common fervency with which those prayers fly up to God.*

† *If there be no alms nor oblations, then shall the words [of accepting our alms and oblations] be left out unsaid.*

[to accept our alms and oblations, † and] to receive these our prayers, which we offer unto thy divine majesty, beseeching thee to inspire continually the universal church with the spirit of truth, unity, and concord: and grant that all they that do confess thy holy

The Companion for the Altar. 107

holy name, may agree in the truth of thy holy word, and live in unity and godly love. We beseech thee also to save and defend all christian kings, princes, and governors; and especially thy servant GEORGE, our king, that under him we may be godly and quietly governed: and grant unto his whole council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all bishops and curates, that they may, both by their life and doctrine, set forth thy true and lively word, and rightly and duly administer thy holy sacraments. And to all thy people give thy heavenly grace, and especially to this congregation here present, that with meek heart and due reverence, they may hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all them who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity; and we also bless thy holy name for all thy servants departed this life in thy faith and fear, beseeching thee to give us grace, so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O father, for Jesus Christ's sake our only mediator and advocate. *Amen.*

Rubrick.

¶ At the time of the celebration of the communion, the communicants being conveniently placed for the receiving of the holy sacrament, the priest shall say this EXHORTATION.

The Minister.

Dearly beloved in the Lord, ye that mind to come to the holy communion of the body and blood of our Saviour Christ, must consider how

Directions.

¶ You must seriously attend to this exhortation, for it is full of excellent information and instruction; it shews you the great benefit of coming worthily, that is, with a true penitent heart, and lively

108 The Companion for the Altar.

how St. *Paul* exhorteth all persons diligently to try and examine themselves before they presume to eat of that bread, and drink of that cup. For as the benefit is great, if

lively faith to this holy sacrament, and the great danger of coming unworthily, that is, without repenting of your sins, and without trusting in God's mercy thro' Christ.

with a true penitent heart, and lively faith, we receive that holy sacrament (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us) so is the danger great if we receive the same unworthily: for then we are guilty of the body and blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death: judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men, so shall ye be meet partakers of those holy mysteries; and above all things, ye must give most humble and hearty thanks to God the father, the son, and the holy ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man, who did humble himself even unto the death upon the cross for us miserable sinners, who lay in darkness, and the shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our master, and only Saviour Jesus Christ thus dying for us, and the innumerable benefits which by his precious blood shedding he hath obtained to us; he hath instituted and ordained holy mysteries as pledges of his love, and for a continual remembrance of his death to our great and endless comfort. To him, therefore, with the father, and the holy ghost, let us give (as we are most bounden) continual thanks, submitting ourselves wholly

The Companion for the Altar. 109

wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

Rubrick.

¶ Then shall the priest say to them that come to receive the holy communion,

The Minister.

Ye that do truly and earnestly repent you of your sins and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways:

draw near with faith, and take this holy sacrament to your comfort, and make your humble confession to almighty God, meekly kneeling upon your knees.

Rubrick.

¶ Then shall this general CONFESSION be made in the name of all those that are minded to receive the holy communion, by one of the ministers, both he and all the people kneeling humbly upon their knees, and saying,

The Minister.

Almighty God, father of our Lord Jesus Christ, maker of all things, judge of all men; we acknowledge and bewail our manifold sins and

wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings: the remembrance of them is grievous unto us; the burden of them is intolerable; have

Directions.

Being thus called upon to make your humble confession to almighty God, be sure to let your whole heart be lift up to the throne of divine grace, and humbly pray, that you may have a share in that pardon, which is soon after to be pronounced by the minister.

Directions.

In this confession of sins, join with the minister both in heart and voice, with the greatest humility, for you are equally therein concern'd with him.

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mercy

110 The Companion for the Altar.

mercy upon us, have mercy upon us most merciful father; for thy son our Lord Jesus Christ's sake, forgive us all that is past, and grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy name, through Jesus Christ our Lord. *Amen.*

Rubrick.

¶ *Then shall the priest (or bishop being present) stand up, and turning himself to the people, pronounce this ABSOLUTION.*

The Minister.

Almighty God, our heavenly father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance, and true faith, turn unto him; have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, thro' Jesus Christ our Lord. *Amen.*

Directions.

☞ *When the absolution begins, then hold your peace and attend to the minister with all your heart; and placed in an humble posture, beg earnestly of God that he will please to confirm in heaven the absolution of your sins, pronounced at this time, by his minister. But for any one to repeat the absolution word for word with the minister, is very absurd, and shews much ignorance: for the people's part here is to be silent and to attend, and to say nothing but a most earnest Amen, with a firm resolution to lead a new life. And therefore let me warn you in all the publick prayers, that you join with the minister where you are bid, and at all other times be silent, attend and make it your own, by saying a hearty Amen.*

☞ *The observing order and decency in prayer tends much to edification; whereas the contrary begets distraction, and disturbs both yourself and your neighbour; it offends devout and understanding people mightily, to hear men and women say their prayers absurdly and indecently, holding their tongues where they should speak, and joining with the minister aloud, where they should only hearken and say Amen. But what can be more improper than to hear them promiscuously absolve themselves, and one another, and taking the priestly office on them in a part of it, which is one of the most distinguishing he has?*

☞ *When*

The Companion for the Altar. 111

 *When the absolution is over, attend diligently to the sentences of scripture, which the minister is to read: and when he bids you lift up your hearts to God, you must be sure not only to do it in word, but in deed, and with great earnestness.*

¶ *Then shall the Priest say;*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

Come unto me all ye that travel and are heavy laden, and I will refresh you. *Matth. xi. 28.*

So God loved the world, that he gave his only begotten son, to the end that all that believe in him should not perish, but have everlasting life. *John iii. 16.*

Hear also what Saint *Paul* saith.

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. *1 Tim. i. 15.*

Hear also what St. *John* saith.

If any man sin, we have an advocate with the father, Jesus Christ the righteous, and he is the propitiation for our sins. *1 John ii. 1.*

¶ *After which the Priest shall proceed, saying;*

Lift up your hearts.

Answ. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answ. It is meet and right so to do.

¶ *Then shall the Priest turn to the Lord's table and say,*

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks to thee, O Lord, † holy father almighty, everlasting God.

† *These words [holy father] must be omitted on Trinity Sunday.*

¶ *Here shall follow the proper preface, according to the time, if there be any especially appointed; or else immediately shall follow,*

112 The Companion for the Altar.

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name ; evermore praising thee, and saying, Holy, holy, holy Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. *Amen.*

¶ *Proper Prefaces.*

¶ *Upon Christmas-day, and seven days after.*

Because thou didst give Jesus Christ thine only son to be born, as at this time, for us ; who by the operation of the holy ghost was made very man, of the substance of the virgin *Mary* his mother, and that without spot of sin, to make us clean from all sin. Therefore, with angels, &c.

¶ *Upon Easter-day, and seven days after.*

But chiefly we are bound to praise thee for the glorious resurrection of thy son Jesus Christ our Lord : for he is the very paschal lamb, which was offer'd for us, and hath taken away the sin of the world ; who by his death hath destroy'd death, and by his rising to life again hath restored us to everlasting life. Therefore, with angels, &c.

¶ *Upon Ascension-day, and seven days after.*

Through thy most dearly beloved son Jesus Christ our Lord, who after his most glorious resurrection manifestly appeared to all his apostles, and in their sight ascended into heaven to prepare a place for us, that where he is, thither we might also ascend, and reign with him in glory. Therefore with angels, &c.

¶ *Upon Whit-sunday, and six days after.*

Through Jesus Christ our Lord, according to whose most true promise the holy ghost came down as at this time from heaven, with a sudden great sound, as if it had been a mighty wind, in the likeness of fiery tongues, lighting upon the apostles, to teach them and lead them into all truth,
giving

The Companion for the Altar. 113

giving them both the gift of divers languages, and also boldness with fervent zeal, constantly to preach the gospel unto all nations, whereby we have been brought from darkness and error, into the light and true knowledge of thee, and of thy son Jesus Christ. Therefore with angels, &c.

¶ *Upon the feast of Trinity only.*

Who art one God, one Lord; not only one person but three persons in one substance; for that which we believe of the glory of the father, the same we believe of the son, and of the holy ghost, without any difference or inequality. Therefore with angels, &c.

¶ *After each of which prefaces shall immediately be sung or said,*

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying, Holy, holy, holy Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord, most high. *Amen.*

Rubrick.

¶ *Then shall the priest; kneeling down at the Lord's table, say in the name of all them that shall receive the communion, this prayer following.*

The Minister.

We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table; but thou art the same Lord,

Directions.

¶ *When the priest acknowledges in this form of humiliation his own, and the communicant's unworthiness, and God's unmerited kindness in admitting them to his holy table, make this act of humiliation your own by your most devout attention, and joining with an hearty Amen.*

whose property is always to have mercy: grant us therefore, gracious Lord, so to eat the flesh of thy dear son Jesus

114 The Companion for the Altar.

Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls wash'd through his most precious blood, and that we may evermore dwell in him and he in us. *Amen.*

Rubrick.

¶ *When the priest, standing before the table, hath so order'd the bread and wine, that he may with more readines and decency break the bread before the people, and take the cup into his hands, he shall say the prayer of CONSECRATION as followeth,*

The Minister.

Almighty God our heavenly father, who of thy tender mercy didst give thine only son Jesus Christ to suffer death upon the cross for our redemption, who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, and did institute, and in his holy gospel command us to continue a perpetual

Directions.

☞ *This is the prayer of consecration, to be said by the priest alone; and whilst he is consecrating the bread and wine, raise up thy soul to see with the eye of faith what great things the Lord hath left thee in that sacrament; and pray that they may be a means of conveying into your soul all the benefits of his precious death, saying secretly,*

SEND down thy spirit and blessing upon this means of grace and salvation, which thou thyself, O Jesu, hast ordain'd.

memory of that his precious death until his coming again: hear us, O merciful father, we most humbly beseech thee, and grant that we receiving these thy creatures of bread and wine, according to thy son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: who, in

(a) *Here the priest is to take the patten into his hands.*

(b) *And here to break the bread.*

(c) *And here to lay his hands upon all the bread.*

the same night that he was betrayed, (a) took bread; and when he had given thanks (b) he brake it, and gave it to his disciples, saying, Take, eat, (c) this is my

The Companion for the Altar. 115

my body which is given for you, do this in remembrance of me; likewise after supper (d) he took the cup, and when he had given thanks, he gave it to them saying, Drink ye all of this; for this (e) is my blood of the New Testament, which is shed for you, and for many, for the remission of sins: Do this as oft as ye shall drink it, in remembrance of me. *Amen.*

(d) Here he is to take the cup into his hands.

(e) And here to lay his hand upon every vessel (be it chalice or flagon) in which there is any wine to be consecrated.

Directions.

☞ *Be not discouraged if you cannot fill up all spaces with regular devotion, or with intense meditation between the prayer of consecration and the time of receiving the bread and wine; in this case do as well as you can: remember your own offences with as much sorrow as you can, and the mercies of God to you in Christ Jesus, with as much love, joy, and gratitude; recommend to God's mercy your parents, relations, friends, and all the world. Do any thing that is good and proper to fill up the time; and leave the rest to God, who is a bounteous rewarder of them that seek him.*

☞ *Or when the prayer of consecration is over, if you have time before the bread and wine are brought to you, use the following prayer.*

A prayer immediately after the consecration of the bread and wine.

I will offer to thee the sacrifice of thanksgiving: and will call upon the name of the Lord. I will pay my vows unto the Lord, in the sight of all his people; in the courts of the Lord's house, even in the midst of thee, O Jerusalem, praise the Lord. *Psalms cxvi. 14, 15, 16.*

NOW, O my God, prostrate before thine altar, I dare not so much as look upon this mystery of our salvation, if thou hadst not invited me: I beseech thee therefore, accept of this representation we make before

116 The Companion for the Altar.

thee of that all-sufficient sacrifice, which thy Son our Saviour Jesus Christ made upon the cross: let the merit of it plead effectually for the pardon and forgiveness of all my sins, and render thee favourable and propitious to me a miserable sinner; let the power of it prevail against all the powers of darkness; let the wisdom of it make me wise unto salvation; and let the peace of it reconcile me unto thee, and bring to me peace of conscience.

And then, O blessed Jesus my redeemer, I shall be enabled to adore thee, who didst endure the painful and shameful death of the cross, to recover me from the state of sin and misery: I admire thine infinite condescension, who was pleased to be made miserable, that I might be made happy; poor, that I might be enriched; and didst die that I might live for ever. With all my soul, O dear Jesus, I love and praise thee, for the stupendous expressions of thy bounty and goodness towards me: O lamb of God that takest away the sins of the world, have mercy upon me; O lamb of God that takest away the sins of the world, grant me thy peace. *Amen.* Lord Jesus. *Amen.*

Rubrick.

¶ *Then shall the minister first receive the communion in both kinds himself, and then proceed to deliver the same to the bishops, priests, and deacons in like manner, (if any be present) and after that to the people also in order, into their hands, all meekly kneeling.*

Directions.

 *The first person that receives is the minister, who has a request to you in behalf of himself, namely, that as he prays for you with great fervency, you would comfort and encourage him with an hearty Amen upon your knees, to the petitions at his taking the holy elements: and in the interval between his receiving the bread and wine, use the following prayer.*

A prayer to be said when the priest is receiving the bread and the wine.

Let thy priests be clothed with righteousness: and let thy saints sing with joyfulness. *Psalms cxxxii. 9.*

Give thy grace, O Lord, we humbly beseech thee, to all those who are called to any office or administration in thy church; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great name and benefit of thy holy church, thro' Jesus Christ our Lord. *Amen.*

Directions.

 *After the minister has received the communion in both kinds, and is proceeding to deliver the same to the people, lift up your heads to God in the following prayer.*

A prayer before receiving the holy sacrament.

BEhold, gracious Lord, I come to this holy table, as a sick man to the great physician of life; I beseech thee, O Lord, to cure my infirmities, and let me not only receive the outward and visible sign, but the inward and spi-

118 The Companion for the Altar.

ritual grace, the body and blood of thy son Jesus Christ, that so all carnal affections may die in me, and that all things belonging to the spirit may live and grow in me; that I may have power and strength, and victory, to triumph against the world, the flesh, and the devil; and also may be endued with all such heavenly virtues which are pleasing to thee, and which thou wilt eternally reward, for the merit of thy son's death; to whom with the father and the holy ghost, be all honour and glory, world without end. *Amen.*

Another prayer just before receiving the consecrated bread, if time will permit.

If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. *Matt. v. 23, 24.*

LET it be thy pleasure, O God, to work in me whatsoever is wanting to fit me for thy divine acceptance, and a worthy receiving of these holy mysteries; give me repentance unto life, not to be repented of; endue me with a lively faith, a perfect love, and an universal charity; pity my weakness, and forgive my infirmities, that I may worthily receive these elements of bread and wine to my support and comfort in this life, and my eternal happiness in that which is to come. *Amen.*

The Companion for the Altar. 119

Directions.

☞ *When the minister is drawing near you, and before you receive the bread, fix your thoughts upon Jesus Christ dying for the sins of the world.*

Rubrick.

¶ *And when the priest delivereth the bread to any one, he shall say,*

The Minister.

The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

Directions.

☞ *When the minister comes to give you the consecrated bread and wine, I would have you very intent upon what you are about; but take great heed, lest while you are striving to raise your heart, you be not lost and bewildered in your thoughts. Strive rather for a serious and composed mind; let your devotion be rather regular*

and equal, than exalted and transported; attend gravely to what the minister says; and when he has repeated that excellent prayer—“The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.”—be sure you say softly a most hearty Amen; for is not that the thing you come for and desire? When he has said—“Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving”—take it with your right-hand, and glove off, but without lolling with your elbows on the rails, or any other careless and indecent posture: and whilst you are taking it say, O blessed Jesu! who, &c. as follows:

After receiving the bread.

O Blessed Jesu! who vouchsafest to be my food, nourish my soul to eternal life; create in me a mighty hunger after righteousness, and let this divine food instill into my weak and languishing soul new supplies of grace,

120 The Companion for the Altar.

grace, new life, new vigour, and new resolutions; that I may never again faint, or droop, or tire in my duty.

Directions.

☞ *When the minister is drawing near you with the cup, fix your thoughts upon Jesus Christ dying for the sins of the world.*

Before receiving the cup.

O Merciful God, grant that this cup, which I am now about to receive, may be unto me a cup of blessing. Sprinkle me with the blood of the ever blessed Jesus, that my soul, being cleansed from all corruptions, may attain to life everlasting.

Rubrick.

¶ *And the minister that delivereth the cup to any one shall say,*

The Minister.

The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee, and be thankful.

Directions.

☞ *When the minister delivereth the cup, and says,—“The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life,”—be sure you say Amen. And when he has said,—“Drink this in remembrance that Christ's blood was shed for thee, and be thankful.”—take it, and drink very moderately, regarding neither thirst or pleasure in that draught. But let me remind you, that you do not pretend to repeat, either loud or softly, the words the minister uses in delivering and bread and wine; your business being to attend soberly to what he says, and then to say Amen. I tell you this, because an idle custom has prevail'd of people's repeating what the minister says, to the disturbance of the minister, and to the hindrance, I dare say, of their own de-
deva-*

The Companion for the Altar. 121

devotions, which would be further'd by a grave and silent attention, which I take all occasions to recommend to you. And if these devotions do not hold to the end, you may listen to the minister delivering the bread and wine to the other communicants, and say a hearty Amen to each of them, for that is praying for the greatest blessing God can bestow on them, the preservation of their body and soul unto everlasting life.

Who so eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. *John vi. 54, 55, 56.*

When thou hast received both kinds, say;

I Have done, O Lord, as thou hast commanded me, and let thy name be for ever blessed; O let me find the great Benefits of this thy divine institution; pour down thy graces upon me, direct my goings in thy ways, and enable me by thy power and strength of this divine food, to persevere in the practice of a holy and religious life, even to the last moment of my days; be thou my peace and refuge, and let my pleasure and safety depend on thee; be thou my portion and greatest treasure, and let my eternal happiness be fixed in the enjoyment of thee, who didst vouchsafe not only to take our nature upon thee, that thou mightest die for our sins, but hast left us a perpetual memorial thereof in this holy sacrament. *Amen.*

A

122 The Companion for the Altar.

*A prayer of thanksgiving as soon as we are retired
from the Lord's table.*

I will sing of the Lord, because he hath dealt so lovingly with me: yea, I will praise the name of the Lord most highest.
Psalms xiii. 5, 6.

ALL honour, glory, and power, might, majesty, and dominion, be unto him that sitteth on the throne, and unto the lamb that was slain, for ever and ever.

I give thee most humble and hearty thanks, O Lord, that thou hast been pleased to admit me to renew my baptismal covenant with thee in this holy sacrament.

That thou hast vouchsafed to feed me with the spiritual nourishment of the body and blood of thy son Jesus Christ; and this not for any merits of my own, but for the sake of thy infinite goodness and mercy.

Unworthy tho' I am, yet thy bounty, O Lord, never fails; the love of my saviour is not diminished; and the virtue of his propitiation is never exhausted: Grant, therefore, I beseech thee, that this holy sacrament may never turn to my judgment and condemnation.

But that it may be health and recovery under all my weakneses and infirmities;

Safety and defence against all the attacks of my spiritual enemies;

Vigour

Vigour and strength to all my holy purposes and resolutions;

Comfort and support under all the afflictions and calamities of life;

Affistance and directions under all difficulties and doubts;

Courage and constancy under all dangers and persecutions, especially in times of sickness, and at the hour of death.

Finally, let it procure for me pardon and forgiveness in this life, mercy and favour at the day of judgment, and a never-fading crown of glory in thy heavenly kingdom; where with thy son Jesus Christ, and the blessed spirit, thou livest and reignest one God world without end.

Rubrick.

¶ *If the consecrated bread or wine be all spent before all have communicated, the priest is to consecrate more according to the form before prescribed, beginning at [our Saviour Christ in the same night, &c.] for the blessing of the bread; and at [likewise after supper, &c.] for the blessing of the cup, as you will find it on p. 114, 115.*

Directions.

¶ *When all have communicated, and the minister returns to the remaining part of the communion office, (by some called the post communion) be sure you be not unready to join with him; nay, though you should not have ended your private devotions, yet break them off, tho' in the middle, and join with the publick ones, for that is better, and your Duty; and go on with him in heart till he has made an end.*

Rubrick.

¶ *When all have communicated, the minister shall return to the*
Lord's

124 The Companion for the Altar:

Lord's table, and reverently place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth.

¶ Then shall the priest say the Lord's prayer, the people repeating after him every petition.

The Minister and People.

Our father which art in heaven, hallowed be thy name, thy kingdom come, thy will be done in earth, as it is in heaven: give us this day our daily bread, and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

¶ After shall be said as followeth:

The Minister.

O Lord and heavenly father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy son Jesus Christ, and thro' faith in his blood, we and all thy whole church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee, humbly beseeching thee, that all we who are partakers of this holy communion, may be filled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the holy ghost, all honour and glory be unto thee, O father almighty, world without end. *Amen.*

¶ Or

¶ *Or this:*

Almighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us, and that we are very members incorporate in the mystical body of thy son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear son. And we most humbly beseech thee, O heavenly father, so to assist us with thy grace, that we may continue in thy holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord; to whom with thee, and the holy ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung,*

Glory be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks unto thee for thy great glory, O Lord God, heavenly king, God the father almighty.

O Lord, the only-begotten son Jesu Christ: O Lord God, Lamb of God, son of the father, that takest away the sins of the world, have mercy upon us; thou that takest away the sins of the world, have mercy upon us; thou that takest away the sins of the world, receive our prayers; thou that sittest at the right-hand of God the father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Christ, with the holy ghost, art most high in the glory of God the father. *Amen.*

126 The Companion for the Altar.

The Rubrick.

¶ *Then the priest, (or bishop, if he be present) shall let them depart with this BLESSING.*

The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his son Jesus Christ our Lord; and the blessing of God almighty, the father, the son, and the holy ghost, be amongst you, and remain with you always. *Amen.*

Then say,

Let this day, O my God, be noted in the book of life.—Forget not my prayers, O Lord, nor let my coldness and wanderings, and infinite unworthiness turn them into sin.—Lord hear my prayers, and let my cry come unto thee.

Ejaculations and a short prayer when the communion service is ended.

Lord, now lettest thou thy servant depart in peace, according to thy word. For mine eyes have seen thy salvation. *Luke ii. 29.*

NOW, O Lord, refreshed with this heavenly banquet of thy son's institution, I have sealed my repentance, and flee unto thee for pardon for all those imperfections that have accompanied me at this time, in my attendance at thy altar; forgive the deadness and dulness of my affections, the wanderings of my thoughts, and distractions of my mind; let the sincerity of my holy purposes and resolutions be accepted, notwithstanding my weakness and frailty. Oh!

Oh! let this commemoration of my crucified Saviour influence all my thoughts, words, and actions, that my conversation may be as becometh the gospel of Christ. Reward me not according to my deserts, but according to my great necessities, and thine own rich mercies in Jesus Christ; to whom with thee, O God the father, and God the holy ghost, be all honour and glory, world without end. *Amen.*

Directions.

 Now arising, depart reverently from the Lord's table with a glad heart and cheerful countenance: preserve good thoughts in your mind; behave with gravity, yet be not fullen or morose; for a christian's behaviour should not be without innocent alacrity or cheerfulness.

INSTRUCTIONS

How to live well, after a worthy receiving of the sacrament.

The secret things belong unto the Lord our God; but those things which are revealed belong unto us, and to our children for ever. *Deut. xxix. 29.*

I. **I**F thou wouldst preserve thy faith incorrupt, and thy devotion from distraction, content thyself with reverencing and admiring these holy mysteries; and do not indulge a busy curiosity, in bold and unprofitable enquiries concerning them, for this is one way
to

to damp a godly zeal, and to perplex thy mind with intricate and endless doubts.

2. Happy is that meekness and poverty of spirit, which industriously declines the rugged thorny paths of controversy and captious disputes; and walks in the plain smooth way of duty and practical religion; which studies God's commands, and labours to understand things of a size with its own capacity, without troubling itself about his doings and decrees.

3. Too many instances there are of daring men, who, by presuming to sound the deep things of religion, have cavilled and argued themselves out of all religion. These men mistake their business: for the thing required of a christian, is not penetration, and subtilty of wit, nice distinction, or sublime notions, but victorious faith, and an honest holy life; sobriety, and temperance, and chastity, justice and charity, piety and devotion.

4. These doubts are not always sinful, nor always from themselves, but frequently owing to the temptations of the devil, and industriously scattered by him, with wicked artifice and malicious design. Be not therefore too anxious upon these occasions. Trouble not thy-

thyself to argue nicely, nor employ thy thoughts upon the matter, nor hold thyself concerned to be able to answer every cavil, which he puts into thy head : but keep close to scripture, and do thy duty ; and the enemy will soon retreat when he finds thee neglect his attempts.

5. Think not these inward distractions a sign that thou art forsaken of God. They are rather on the contrary, a mark of grace. God suffers them to exercise thy patience, to try thy constancy, to promote thy spiritual advantage. Proceed then in thy christian course with resolution and patience, and still frequent the sacrament with stedfast faith, and humble reverence.

6. Whatever there thou findest to exceed thy understanding, put it to God's account ; and leave him to make it good, tho' thou canst not conceive how it should be done. He will not deceive thee ; but they, who rely upon their own understanding, are sure to deceive themselves. For,

7. Remember, God hath said, that *he walks and dwells with the humble, and shews his ways to the meek ; that he reveals himself to babes ;* that
he

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he opens the eyes of the honest and sincere; but hides his grace and knowledge from the proud and wise in their own sight. Human reason may both deceive and be deceived: but faith hath God for its foundation, and cannot err; because depending upon one who is truth itself, incapable of mistaking, or of imposing upon others.

8. 'Tis therefore highly fit, and in matters of religion, absolutely necessary, that these two principles should know their order, and respective stations; and each contain itself within its proper sphere. Faith (which supposes a revelation received and acknowledged) challenges the highest place; and reason ought to keep her distance, to serve and follow after, not to set bounds to, or assume, and encroach, and usurp over the other. For,

9. Faith and charity are the two pillars, upon which christianity stands; the two governing principles of a good man's opinions and actions. And their authority and influence are, in no one instance, more considerable, than in this of the blessed sacrament. God is infinite and eternal, his power unbounded, and incomprehensible, *he does whatsoever pleaseth him in heaven and earth:* and who

can understand his council, or find out all his methods?

IO. If the works of God were such, as human reason could penetrate with ease, they would lose great part of their glory. We should soon abate of our awe and veneration for their author, if his dealings were not above the power of our tongues to express, and the utmost extent of our imaginations to conceive. *O that men would therefore praise the Lord for his goodness, and confess the wonders that he doth for the children of men! for great and marvellous are thy works, O Lord God almighty; how unsearchable are thy judgments, and thy ways past finding out?* Psalm cvii. Rev. xv. Rom. xi.

A prayer of thanksgiving, in our retirement, after we are returned home, from the Lord's table.

Behold thou art made whole, sin no more, lest a worse thing come unto thee. *John v. 14.*

O Lord my God! I acknowledge with all thankfulness of heart thy great mercy and goodness, in giving me an opportunity of approaching thy holy table, in disposing my mind to commemorate the infinite love of my crucified Saviour, to render him thanks and praise for laying down his life as a sacrifice for the sins of the world, and to represent unto thee

thee that sacrifice as a full satisfaction for them; whereby thou dost incline me humbly to hope for all the benefits of his death and passion. But,

What thanks, most gracious God, can I return unto thy divine majesty, for impressing a sense of my duty upon my mind; and for that strength and power, whereby thou hast, in some measure, enabled me to perform it? I will praise and magnify thy great and glorious name, and I will entirely devote myself to thy service, as long as I have any being.

Blessed be thy name for those fresh supplies of grace I have received; grant that they may make me run the way of thy commandments with delight and pleasure, that I may never more faint, or droop, or tire in my duty. Blessed be thy name for those comfortable assurances thou hast given me of pardon and forgiveness.

Let this thy compassionate goodness be a perpetual obligation to love and gratitude. Let it put me upon my guard, that I may watch over all my ways, and do always that which is well-pleasing in thy sight.

Blessed be thy name, for that peace and quiet thou hast restored to my soul; for those resolutions thou hast wrought in me to perse-
vere

vere in thy service to the end of my days; make them firm, vigorous, and constant; and never let any sinful passions any more ruffle and discompose my mind.

Blessed be thy name for that relish thou hast given me of spiritual delights, that desire of possessing the eternal inheritance: Let the enjoyments of sense appear mean and contemptible; and let not the pleasures of the world henceforward any more prevail upon me to transgress thy holy laws.

Grant, O Lord, that I may walk worthy of these thy distinguishing mercies, and live as it becomes the redeemed of the Lord. Without thee, O blessed Jesus, I can do nothing; without thee, who art the sun of righteousness, I shall walk in darkness; without thee, who art the physician of souls, I shall languish and die; without thee, who art the joy of all devout minds, I shall consume my days away in sadness. Remain therefore, O Lord, and abide with me for ever; I shall then be enabled to do thy will in this life, and thereby be qualified to partake of thy glories to all eternity in the next. *Amen. Amen.*

Directions.

 Thus having complied with the duties of the morning, you may refresh yourself with a temperate and chearful meal, and thankfully enjoy the good things of this life, which God hath blessed thee with. As

to the afternoon of this, and all other Lord's days, you are piously and prudently to divide it between the publick service, family duties, private devotions, offices of charity, if they present themselves; and, I will add your own necessary refreshment: for I am not so strict as totally to forbid you some time upon that day, to unbend your mind, and relax your thoughts, by any company and conversation that is instructive, and innocently diverting; but I absolutely forewarn you against all places of publick resort, all gaming, and sportful exercises, as giving offence to some, and bad examples to others; for they are unsuitable to the seriousness and solemnity of the day, and indeed savouring too much of levity and profaneness: and for the further improvement of thy soul, read a lesson out of the *NEW WHOLE DUTY OF MAN*, Sunday 2. Section III.

N. B. After these good instructions and devotions, if thou wouldst, my devout christian! persevere in thy duty, and desirest to lead an holy and godly life for the future, I would advise thee, by all means (after you have ended the foregoing meditation) to make the second part * of this *New Week's Preparation* to be thy companion for the week ensuing; for beginning with the devotions for this Sunday's evening, it will furnish thee, through the course of another week, with such devotions, meditations, and hymns, as will be acceptable to Almighty God, after thou hast been a worthy partaker of the Lord's supper.

☞ These servants and others, who have not the command of their own time and therefore cannot employ as much of it in these exercises as they could wish and desire; they may rest assured that GOD approves and accepts their willing mind, provided they go on in a sincere resolution to avoid and forsake sin, and live in the fear of GOD; and behave themselves with conscience and honesty in those several stations of life which his providence has appointed them.

* N. B. The second part of the *New Week's Preparation* (as well as the first part) published by the KING's AUTHORITY, is printed only for JOHN HINTON, at the King's Arms in Pater-noster Row; near Warwick-lane, London.

Occasional Prayers.

A Morning prayer, to be used any day in the week.

O let me hear thy loving kindness betimes in the morning, for in thee is my trust: shew thou me the way that I should walk in, for I lift up my soul unto thee. *Psalms cxliiii. 8.*

O Most mighty and gracious God, to whom I am indebted for all the good things I enjoy; for in thee I live, and move, and have my being; I desire to adore and bless thy glorious name, humbly beseeching thee to accept this my morning sacrifice of praise and thanksgiving for the comfortable refreshment of the night past, for thy preservation of me [*and my family and all that belongs to me*] from fire, robbery, and tempest, and from all perils and dangers, and especially for bringing me in health and safety to the beginning of this day; in which I beseech thee, O Lord, to keep me without sin.

Give me awful thoughts of thy divine majesty, and such an humble, serious, and devout frame of mind, that my adoration may not rest in a mere outward form of godliness, but that I may always offer unto thee a lively sacrifice, holy and acceptable in thy sight.

Be with me, O Lord, this day in all places and upon all occasions: direct and guide me, sanctify and preserve me: keep me both outwardly in my body, and inwardly in my soul: defend me from the power and malice of the devil, from the corruptions of my own sinful nature, and from those sins especially, that seem most habitual to me. Pardon, I beseech thee, all the sins I have at any time committed, grant that I may die unto sin, and rise again unto righteousness; that henceforth being freed from sin, all things belonging to the spirit may live and grow in me.

[Direct me, O Lord, in all my affairs, bless my labours and studies, and give me grace to do my duty in that state of life, whereunto thou hast been pleased to call me, and make me therewith content: continue to me the blessings I enjoy; supply me with those I want; and turn from me all those evils]

 *On Sunday morning instead of the opposite paragraph, say,*

[And now I am going to the place of thy publick worship, I beseech thee let thy holy spirit accompany me, and make me devout, serious, and attentive. Raise my mind from the thoughts of this world to the consideration of the next; that I may join fervently in the prayers and praises of thy church, and listen to my duty with an honest heart, in order to practise it. And give me grace

vils which I have most righteously deserved; or which either the malice of the devil, or the wickedness, or misfortunes of the world may bring upon me.] grace to dedicate this day, as thou hast appointed me, to thy service and the care of my soul. Direct me in all my ways, and guide my feet in thy paths, that I may, at the last, from a life of righteousness, be translated to a life of eternal glory.]

I resign, O God, and give myself to thy providence; I submit myself to all the events which it shall please thee to bring upon me; and grant me always those things, whether prosperous or adverse, that may best conduce, and be most profitable to my eternal salvation. So, my God, do with me what thou seest good, and let thy holy will be done in me, and by me, for the sake of Jesus Christ our Lord. And for this end,

Teach me to direct my conversation as becometh the gospel; and grant that I may this day, and for ever, endeavour to mortify my corrupt inclinations, to cleanse myself from all filthiness of flesh and spirit, and to bring every inordinate desire to the obedience of thy will.

Fill my heart with such honest and upright affections for truth and justice, that no worldly interest or advantage, how promising or

138 Morning Prayer for every Day.

great foe ever, may be able to shake my integrity, which I beg may be always supported by thy providence, and that in the use of honest and lawful means I may improve that talent, which thy infinite wisdom and goodness has committed to my charge.

[“Be gracious, O most merciful God, to the
“ whole race of mankind; pity the deplorable
“ state of those that know thee not, and have
“ never heard of thy name: reform the wicked
“ and impenitent; and let all that name the
“ name of Christ depart from iniquity.

“ Let every one of my friends and relations,
“ O God, be of the number of those whom
“ thou lovest and delightest in. Defend them
“ from the evils and temptations of this world;
“ and grant them whatever thou seest needful
“ both for their souls and bodies.”]

And now, O my God! relying firmly on thy gracious promises, I commend into thy hands myself, and all that thou hast given or blessed me with, my soul and body, and all my relations; keep us from all evil, lead us into all good, carry us safely through the dangers and temptations of this wicked world, to that place of everlasting rest and peace, which thou hast prepared for those that die in the Lord, thro

the merits of thy beloved son Jesus Christ, my Lord and Saviour, in whose words I sum up and recommend the wants of all mankind, together with my own, saying, *Our Father which art in heaven, &c.*

An Evening prayer, to be used any day in the week.

Lord let my prayer be set forth in thy sight as the incense, and let the lifting up of my hands be an evening sacrifice. *Psa. cxli. 2.*

O Lord! thou hatest iniquity with a perfect hatred, yet I am assured, that thou delightest in the ways of mercy; that thou art a tender lover of souls, and not only permittest, but invitest us, miserable creatures, to come unto thee. With humble confidence, then, O Lord, I lift up my soul unto thee, beseeching thee, in much mercy, to look upon me, and to ease me of the burden of my corrupt and sinful inclinations.

Forgive, I meekly beseech thee, whatever I have done amiss this day, and all my life past, either against thee, my neighbour, or myself; O cleanse me from all my secret and unknown transgressions: and, O merciful father, grant that I may seriously consider and reflect upon the foulness and deformity of sin, and what dreadful threatnings thou hast denounced against it; that I may become a true and sin-

cere mourner for my past sins; and as far as is possible, redeem my mispent time, by employing the remainder of my days in thy service, and to thy glory.

Give me, O Lord, a new heart, new affections, and new desires; that I may love thee with more sincerity, and serve thee with greater faithfulness than I have ever yet done.

Teach me, O Lord, so to number my days, that I may apply my heart unto true wisdom.

Let me never be separated from thee; but grant that I may be of the number of thy faithful and obedient servants, who are united to thee by grace and good works in this life, and will hereafter live with thee in endless bliss and happiness. And,

Grant that in the days of health and prosperity I may consider my latter end, and remember and provide for that great account, which I must one day give before the judgment-seat of Christ; that when the hour of my departure shall come, I may meet death without fear and amazement; and with a well-grounded hope of thy mercy and goodness, may cheerfully resign up my soul into thy hands; and may be willing and even desirous to leave this world, when thou my God, in thy great wisdom, shall see it fitting.

Be mindful, O Lord, of all that are in any affliction or distress. Relieve and comfort those that suffer for the testimony of a good conscience, or that labour under the torments of a wounded spirit. Let the sorrowful sighing of the afflicted come before thee; and deliver them, in thy good time, out of all their troubles.

Here may be added the Two paragraphs in the morning prayer, on page 138, marked thus [“.

To these my prayers and intercessions, I desire to add my unfeigned praises for all thy blessings spiritual and temporal. I bless thee more particularly for the mercies of the day past; for preserving me in health and safety; and delivering me from the evils which I have most justly deserved.

Give me grace to make a right use and improvement of all thy mercies; and vouchsafe, O Lord, to continue to me thy gracious favour and protection. Be thou pleased of thy great goodness to take me, [*my dear husband or wife and children*] and all that belong to me, this night, under the care of thy good providence. Defend us from all perils and dangers; and after the comfortable refreshments of rest and sleep, raise us up in health and safety, with hearts full of love to thee, and zeal to thy service.

vice, through Jesus Christ our Lord, in the fullest sense of whose words I pray to be heard; saying, *Our Father*, &c.

A prayer during the time of sickness.

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour; the life of them that believe, and the resurrection of the dead; I humble myself before thee with sincere acknowledgments of thy justice, in all the dispensations of thy divine providence. Look with an eye of compassion upon me thy poor afflicted servant, and sanctify, I beseech thee, this thy fatherly correction to me, that I may never murmur or repine under any of thy wise dispensations; but at all times receive thy judgments as a means to wean me from the world; to bring me nearer to thyself; and to purge away all that dross and defilement which my soul has contracted in this state of sinful mortality.

I confess, O gracious Lord, that thy judgments are just, and that thou of thy goodness hast caused me to be troubled; for notwithstanding all the gentle methods which thou hast used towards me, I have not loved thee as I ought to do but in the days of health and
I
prospe-

prosperity have forgotten thee my God, and gone in the paths of vanity and folly; but, O merciful father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful, mercifully assist my prayers that I offer unto thee in all my troubles and adversities: and especially let not my sins provoke thee to turn away thy face from me thy servant, now seeking unto thee in this time of my trouble; shut not up the bowels of thy tender compassion from me; but for the merits and intercession of thy beloved son, pardon all my sins, and vouchsafe, I beseech thee, for his sake, to be reconciled unto me.

Support me under all my pains, weaknesses, and infirmities; strengthen my faith, enlarge my hopes, increase my charity, and perfect my repentance. Make thou my bed in my sickness, and lay not more upon me than thou wilt enable me to bear; give a blessing to the means that shall be used for my recovery; and say unto my soul, I am thy salvation; and if it be thy good pleasure, restore me to my former health, that I may lead the residue of my life in thy fear, and to thy glory: but if thou hast determined that this sickness shall be unto death; grant, O merciful father, that the more the outward man decayeth, so much the more

144 A Prayer on TAKING PHYSPICK.

I may find the inward man strengthened and renewed with thy grace and holy spirit. O give me grace so to take this thy visitation, that after this painful life is ended, I may dwell with thee in life everlasting, through the merits and mediation of Jesus Christ, my dear and only Saviour. *Amen.*

A prayer to be used on taking physick.

O God the creator and preserver of all mankind, who knowest our necessities before we ask, and our ignorance in asking, without whom all our endeavours are but vain, I, in a deep sense of all thy mercies, acknowledge it to be an eminent token of thy goodness, that I am not cut off in the midst of my sins, by a sudden and unprovided death, and am particularly thankful that thou hast placed me in such station and circumstances as to be enabled to obtain the use of such means as thou hast ordained for the benefit of mankind. Oh! give thy blessing to these means now used for my recovery, and (if it be thy blessed will) make them so effectual for that end, that I may live and be an instrument of thy glory, and better prepared for the coming of my dear Lord, when every man shall be judged according to what he has done in the flesh, through Jesus Christ our Lord. *Amen.* A

A prayer when labouring under any grievous pains.

O Lord our refuge and strength, who art a present help in time of trouble; look down from heaven; behold, visit and relieve me thy servant; and send me that ease and comfort in this time of my distress, as shall seem to thee most expedient for me. O let me never murmur or repine under any affliction thou seeest fit to lay upon me; for thy tender mercy is over all thy works; and my sins deserve much greater pains than I now feel. Grant therefore, O gracious Lord, that I may meekly and quietly submit to thy will, and never be rashly or unbecomingly transported into any indecent expressions, or caused to entertain a hard thought of thy providence, under the extremity of my pains; but whatever evils or sorrows I may feel, let me still love thee, and believe thee to be a kind and merciful father; strengthen and support me with the consolations of thy holy spirit, and sanctify this affliction to me, that it may produce in me the fruits of a true and sincere repentance, who seek for relief, mercy, and forgiveness, only through the merits, and in the name of Jesus Christ our Lord and Saviour. *Amen.*

A prayer to be used for a sick child.

O Father of mercies, and God of all comfort, to whom alone belong the issues of life and death, we flee unto thee for succour in behalf of this child here lying under thy hand in a weak and sickly state. Visit *him*, O Lord, with thy salvation: deliver *him*, in thy good time, from *his* bodily pain; comfort *him* in *his* greatest extremity, and save *his* soul, for thy mercies sake.

We know, O Lord, that if thou wilt, thou canst raise *him* up, and prolong *his* days here on earth: wherefore we humbly beseech thee, if it be thy pleasure, to raise *him* up again, that *he* may, together with *his* years and stature, grow in wisdom and in thy fear, and thereby to comfort *his* parents, and to glorify thee, by doing good in his generation.

But whether *he* live or die, let *him* be thine; and either preserve *him* to be thy true and faithful servant here on earth, or else receive *him* into those heavenly mansions, where the souls of them that sleep in the Lord Jesus, enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies sake in the same thy son, our Lord Jesus Christ, who liveth and reigneth with thee and the holy ghost, one God, world without end. *Amen.*

A prayer to be used by a woman during her being with child.

O Most merciful God, the supreme disposer of all events, the author of our being the fountain of life, and the refuge of all that trust in thee; I, thy unworthy servant, adore thy glorious majesty, which has begun an excellent work in me, which no eye but thine sees, and no hand but thy almighty power can finish; and I do most humbly implore thy gracious aid and protection. Be thou to me, O Lord, in this time of danger and peril, a sure guardian and rock of defence; and be pleased not only to perfect and complete that which thou hast now begun in me, with its due shapes, and full growth; but preserve me from all frights, or evil accidents, which may cause me to miscarry.

Let thy almighty hand form it with an understanding mind and heart, and with all those holy and good dispositions, that may make it always know, love and fear thee, and be amiable in thy sight. I therefore most humbly beseech thee to sanctify it from the womb, and to receive and reckon it for thy child, as soon as it is mine; lent to me for my comfort, but created and reserved by thee for
thy

148 A Prayer to be used *under Affliction.*

thy service in this world, and to reign with thee in glory in the world to come.

I acknowledge the justice of thy sentence, when thou saidst unto the woman, I will greatly multiply thy sorrow in conception, in sorrow shalt thou bring forth children: strengthen me therefore, and enable me to go thro' all the pains and uneasiness of child-bearing with patience and submission to thy will; considering that they are the just punishment of sin: give me an humble trust and dependence on thy fatherly care and good providence; and make me, in thy good time, a joyful mother of a hopeful child, which may live to be an instrument of thy glory, and by serving thee faithfully, and doing good in its generation, may be received into the mansions of eternal bliss, thro' Jesus Christ our Lord. *Amen.*

A prayer to be used by a person under affliction.

O God of all mercy, and father of all comfort, support me under the troubles thou hast most righteously laid upon me. I confess that mine iniquities are many, and that my sins have deserved more grievous punishments than I now suffer under thy justice, which leaves none of the events of this life to chance or uncertainty, but disposes of all things, by thy
good

A Prayer for one *troubled in mind.* 149

good providence, for the benefit of thy creatures. Therefore extend thy mercy, and have pity upon me; and considering the infirmities of my nature, deal with me, not according to my sins; but after thine own great mercy, pardon all my sins, and after thou hast brought me to a true sense of my own unworthiness, and to a sincere repentance, restore me to thy love, peace and favour. But if for reasons, best known to thy infinite wisdom, thou shalt see fit to continue my present troubles, thy blessed will be done, beseeching thee only to enable me patiently to bear, and contentedly to submit to the dispensations of thy good providence, how contrary soever to flesh and blood, and to direct me to use all proper and honest means to bring them to an end, without murmuring and repining; all which I most humbly request, through the merits, and in the name of Jesus Christ, my dear redeemer, who, in his own flesh, bore my infirmities, and all my sorrows. *Amen.*

A prayer to be used by a person troubled in mind.

O Blessed Lord, the father of mercies, and the God of all comfort, look down, I humbly beseech thee, with pity and compassion upon a miserable creature, under great
for-

150 A Prayer for one *troubled in mind.*

sorrow and dejection of mind. Thou of thy justice and wisdom dost write bitter things against me: thy wrath lies hard upon me, and my soul is brought low, even unto the dust. I confess with hearty sorrow, that my sins are many and very great; but greater is thy mercy to penitent sinners. I confess my sins have deserved much more grievous punishments than I feel; but shouldst thou be extreme to mark what I have done amiss, I shall not be able to abide it. Great is the malice of the power of darkness, and great is my own weakness; but much greater is thy power and goodness. O then! give me a right understanding of myself, and of thy threats and promises, that I who travail and am heavy laden with my sins, may, at thy call, come unto thee only for succour, and put my whole trust always in thee. O receive me, and relieve me, and revive me, take pity upon my sorrowful soul; shut not up thy tender mercies in displeasure, but make me hear of joy and gladness, that the bones which thou hast broken may rejoice. Break not the bruised reed, and quench not the smoking flax. Deliver me from the fear of the enemy, and lift up the light of thy countenance upon me, and give me peace of conscience, and joy in the holy ghost.

Make

Make me to wait with patience, for thy good appointed time, to comfort me, and make me know assuredly, that it is good for me that I have been in trouble. In the mean time, O Lord, give me the shield of faith, whereby I may be able to quench all the fiery darts of the devil; that, trusting in thee, and in thy promises, I may at last be more than conqueror, looking unto Jesus, the great captain of my salvation. Therefore when my fears press hard upon me, I will hope in thy mercy, and put my trust and confidence in thee. For which end therefore I humbly pray thee to infuse thy grace into my heart; purify my soul; dispel those black irregular thoughts and apprehensions, which terrify and discompose my mind: and be thou my mighty defence in all my wants and distresses, and my ready helper in this time of need. To thee, therefore, who art able to keep me from falling, and to present me faultless before the presence of thy glory, with exceeding joy, be ascribed all honour, glory, might, majesty and dominion, both now and for ever, *Amen.*

A prayer for all states and conditions of men.

O God, the creator and preserver of all mankind, I humbly beseech thee to receive these my prayers which I offer unto thy divine majesty,

majesty, for all sorts and conditions of men, that thou wouldst be pleased to make thy ways known unto them, thy saving health unto all nations. More especially I pray that thou wilt inspire the universal church with the spirit of truth, unity, and concord, that all who profess and call themselves christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, I most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them who in this transitory life are in trouble, sorrow, need, sickness, or under any other affliction or distress, in mind, body, or estate; that it may please thee to comfort and relieve them according to their several necessities, giving them patience unto their sufferings, and a happy issue out of all their afflictions; and this I beg for Jesus Christ's sake. *Amen.*

A Thanksgiving.

ALmighty God, father of all mercies, I thy unworthy servant do give thee most humble and hearty thanks for all thy goodness and loving-kindness to me and to all mankind. I bless thee for my creation, preservation, and all the blessings of this life; and for all thy servants departed this life in thy faith and fear; beseeching thee to give me grace so to follow their good example, that with them I may be partaker of thy kingdom; but above all, I bless thee for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And I beseech thee,

thee, give me that due sense of all thy mercies, that my heart may be unfeignedly thankful, and that I may shew forth thy praise, not only with my lips, but in my life, by giving up myself to thy service, and by walking before thee in holiness and righteousness all my days, thro' Jesus Christ our Lord; to whom with thee and the holy ghost, be all honour and glory world without end. *Amen.*

The E N D.

REASONS

For preferring the *NEW Whole Duty of Man*, which treats of the FAITH as well as PRACTICE of a *Christian*, to the *OLD Whole Duty of Man*, which treats of the moral DUTIES only.

By the following *Specimen of 150 Defects in the OLD Whole Duty of Man*, and which are supplied in the *NEW Whole Duty of Man*; It may be observed, That those with a [*] before them, the *Church of England* has declared, and maintains to be *essentially necessary to salvation*; and of these *Defects*, there are no less than *seventeen* in the following *specimen* only.

✎ For farther satisfaction, see the PREFACE to the *NEW Whole Duty of Man*; and at the end of it the TESTIMONIES from *Scripture*, the *Liturgy*, *Articles*, *Homilies*, and *Writings* of several of the most learned and pious BISHOPS, and eminent DIVINES of the CHURCH of ENGLAND. PROVING, That the *OLD Whole Duty of Man* was *very improperly* so called, and *dangerously* received under that title; because the ARTICLES of the *christian faith* are entirely omitted in *that Book*; and without *faith* in those *Articles*, the most diligent practice of the DUTIES there treated of, is *not* sufficient to secure to a christian his *eternal salvation*.

The SPECIMEN of 150 DEFECTS.

Heads WANTING in the *OLD Whole Duty of Man*.

In our duty to GOD.

Of a divine revelation.

No. 1. OF the reasonableness, certainty, excellency, and

necessity of believing a *divine revelation*.

2. Of the truth and excellency of christianity. How it may be proved from history, prophecy, miracles,

acles, and by internal and external evidences,

Of faith, &c.

3. * Of the christian faith in one God and three persons, the father, son, and holy ghost.
4. The necessity of this belief, in order to obtain salvation.
5. Of the creation of the world, and God's providence.
6. Why God is called father and almighty.
7. Why Jesus Christ is called our Lord.
8. Of the reasonableness of the belief in the trinity.
9. * Of faith in Jesus Christ, as God and man.
10. * Of his incarnation and birth.
11. * Of his sufferings and crucifixion.
12. * Of his human nature.
13. Of the benefit, use, and necessity of this faith.
14. * Of his death, burial, and descent into hell.
15. * Of his resurrection from the dead.
16. * Of his ascension; shewing why it was in the sight of his disciples, and not of all the *Jews*.
17. * Of his being our advocate and intercessor.
18. * Of his coming again, and appointment by the father to be the judge of both men and angels.
9. Of a particular and general judgment.
20. Of the reasonableness of a last judgment.
21. Of the degrees of rewards and punishments.
22. * Of faith in the holy ghost.
23. Of his peculiar office, and manner of working in us.
24. * Of the holy catholic, or universal church, and its being a state of salvation,
25. Of its infallibility and members.
26. * Of the communion of saints.
27. * Of sin; and when its forgiveness is effectual thro' Christ.
28. * Of the resurrection of our bodies, proved by reason and facts in the Old and New Testament.
29. * Of its certainty, universality, of the reward to the good, and punishment to the wicked.
30. Of the folly of atheism; and the case of atheists.
31. * Of the life everlasting.
32. Of the self-condemnation of the wicked; and of their eternal punishment.
33. God's justice vindicated in punishing the wicked eternally.
34. There can be no excuse for sin.
35. Of the truth and excellency of the doctrines of christianity.
36. The truth of the christian religion not affected by religious disputes.
37. Religion, *originally*, neither the effect of fear, education, or state policy
38. Why the Lord's supper was ordained by Christ.
39. Of the satisfaction that is necessary to find acceptance of our repentance before God.
40. The obligation of an oath.
41. Of cursing.
42. Of making vows.
43. Of the object of our prayers; and of their power and efficacy.
44. The common objections against prayer answered.
45. Of repentance, and when it is effectual.
46. The danger of delaying repentance.
47. Of purgatory.
48. Of works of supererogation.
49. Of the fast of lent.
50. Of a sacrament.
51. The case of unbaptized persons.

In our duty to our Neighbour.

52. **T**HE duty of princes.
53. The duty to civil magistrates.

54. The duty of civil magistrates both to king and people.

55. In what manner the civil magistrate is to be punished.

56. Of the christian priesthood, and the clergy's great service to mankind.

57. Why it was ordained.

58. Is of God's appointment; honourable, and must not be condemned.

59. What is required of those that enter into holy orders.

60. Of the superior education of the clergy.

61. Of the behaviour due to those that set a bad example.

62. The reasons of the contempt of the clergy.

63. The advantage of doing our duty to the ministers of God's word and sacraments.

64. Of the king's supremacy in ecclesiastical affairs, and power to punish evil ministers.

65. The king cannot invade the priest's office.

66. The duty of children in regard to quarrels or contention between their parents.

67. When they may go to law with a parent; and in what manner.

68. The duty of parents in regard to the portioning their children.

69. Whether they may disinherit their children; and in what cases.

70. The duty of a wife in regard to dress.

71. How she may secure her husband's affections.

72. How to behave to an adulterous husband; and how to reclaim him.

The advantage of her meekness to herself.

74. The duty of a friend; and of partaking of other men's sins.

75. Of the qualifications requisite in friendship.

76. Of the choice of company, and its importance to youth.

77. The duty of servants, shewing that servitude is of God's appointment for the public good.

78. The advantages of servitude.

79. There is no such distinction in heaven.

80. Of duelling.

81. Of murder that may be committed in word and thought.

82. The case of *Abraham* offering his son *Ishaac*, not to be irritated.

83. In what case killing is not murder.

84. Of self-murder by melancholy persons, and by condemned prisoners.

85. Self-murder is infamous, and to be abhorred.

86. Its causes, danger, and means to prevent it.

87. The deceit and sin of borrowing on bad securities; of putting off bad money; of engrossing, and of trading in evil-gotten goods.

88. Of vexatious law-suits, and of defrauding creditors by protections and frauds.

89. Of the advantages of fair dealing.

90. The method to prevent censoriousness.

91. The folly of promising what is not in our power to perform.

92. Of avoiding flattery.

93. Of equivocation.

94. Of repeating a lye.

95. Of jocular jests.

96. Of admonition and reproof, how to be given to an obstinate sinner, in the case of intemperance, in time of sickness, and imprisonment and persecution.

97. How to prosecute an offender and a debtor.

98. Who

98. Who is an unmerciful creditor.
 99. We are not to be charitable by unjust gain, nor to the prejudice of our creditors.

In our duty to Ourselves.

100. **O**F the government of our thoughts.
 101. In what their liberty and morality consist.
 102. The various methods of governing them.
 103. Of self-conceit, its bad consequences, and how it may be curbed.
 104. Of passionate people.
 105. Of idleness.
 106. It is the fountain of poverty.
 107. It is the root of all evil.
 108. It is dangerous to servants, and to tradesmen in particular.
 109. It is the parent of enthusiasm.
 110. It is the bane of religion and society.
 111. Of the blessings of industry.
 112. How far the devil has a power to tempt man.
 113. How to guard against temptation.
 114. Of drinking spirituous liquors.
 115. How they are destructive to our nature.
 116. Of spending our time.
 117. Of refreshments and recreations.
 118. Of cheerfulness and melancholy.
 119. Of the danger and sinfulness of excess in apparel.
 120. Of christian fortitude and patience.
 121. It is necessary in all states and conditions.
 122. Of impatience, its consequences, and means to overcome it.
 123. Of self-denial or mortification.
 124. Of innocent appetites, and their great advantage.
 125. Of good and bad zeal.
 126. Of christian zeal, how to be practised, and when it is abused.
 127. Of the certainty and uncertainty of death.
 128. It is advantageous to man, and a token of God's wisdom and goodness.
 129. What influence a meditation on death should have upon us.
 130. How to number our days.
 131. Of repentance before death.
 132. Of habitual preparation for death.
 133. Of the best preparation for it.
 134. How this preparation is hindered.
 135. Of a just disposal of our worldly affairs.
 136. Of a disregard of the world; of patience in sickness; and of submission to the will of God.
 137. Of the advice and assistance of a minister.
 138. In what the death of the righteous consists.
 139. Of the shortness of human life.
 140. In what the life of man consists.
 141. Of the advantage of piety.
 142. Of the disadvantages of a long life.
 143. Of a middle state.
 144. Of the danger and folly of a mis-spent life.
 145. Directions for a holy life.
 146. Why death is so dreadful to human nature.
 147. How the fear of death may be removed.
 148. Why men desire to live long.
 149. Of the height of christian perfection.
 150. Its comfort to the soul of a dying person.



